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## CONTENT

### WHAT LITERATURE CAN DO FOR A PREACHER

By Professor Halford E. Luccock .....255

### A NEW MINISTER FOR A NEW DAY

By S. L. Morgan .....266

### THE ART OF LISTENING

By John Sutherland Bonnell .....276

### THE CHURCH AGGRESSIVE

By Chaplain Dudley T. Pomeroy .....290

### THE PATTERN OF CONSECRATION

By John Taylor Stallings .....296

### BAPTIST IN THE WORLD TODAY

By Calvin M. Thompson .....308

### BAPTIST CHURCHES AND CITY PLANNING

By Professor George Gordh .....318

### THE CENTENNIAL OF TISCHENDORF'S DISCOVERY OF CODEX ALEPH

By Roy O. Beaman .....324

### BOOK REVIEWS

329

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# Review and Expositor

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A BAPTIST THEOLOGICAL QUARTERLY

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## What Literature Can Do for a Preacher\*

By Professor Halford E. Luccock

Divinity School of Yale University

\* A lecture delivered at the March Conference 1945

Our focus here on the general theme of literature and the preacher is not literary criticism in itself, in which field I would be the least of all the saints, but literature as an ally of the spirit, an implement for maintaining and restoring the dignity of the human soul, and the reinforcing of the values inherent in the Christian revelation. The limited purpose, then, is literature as a factor and aid in the fruitful proclamation of the gospel.

The church is in a battle in which it needs the aid of every ally with which it can join. We would consider literature then in Emerson's words, "An ally to those who would live by the spirit." J. D. Adams, in his recent volume, **The Shape of Books to Come**, has put this need succinctly: "Ours is a generation surfeited with facts and starved for vision." Often it seems as though the chief, and indeed, the only, vision of many today is that of the flood of gadgets due to arrive in the magical world science will bring after the war. Every bus in the State of Connecticut has for months been carrying this advertisement: Have miracles at your finger tips tomorrow. It sounds like a degenerate form of the Westminster Confession in which the chief end of man is in his finger tips. We have our anatomy all wrong. The miracles our world supremely needs are those of the head and of the heart. And that is where real literature, as well as religion, comes in.



Let us consider two preliminary observations as briefly as possible.

The first concerns the preacher's use of literature. It is an emphatically negative observation. The preacher's use of literature is not to be confused with preaching about books or preaching Bookish sermons. Preaching which deals primarily or very largely with books easily becomes an expedition across the Sahara Desert, the most arid journey on which a congregation can be dragged. It very often degenerates into a form of exhibitionism in which there will rush from the preacher's lips with the dependability of an Old Faithful Geyser, reference to So and So's brilliant analysis of the renaissance, or his scintillating shots at somebody else's criticism of Spengler's Cycles of Doom, and similar glimpses of things as shining and far away as Arcturus. Such preaching often becomes a sort of cannibalistic display of literary scalps the preacher has taken. We may all join fervently in the litany, "From such vanity, Good Lord, deliver us."

Often one wonders what some preachers would preach if nothing had been published the preceding week. Emerson once wrote in a letter, "It is an exhilarating thing to come across a genuine, Saxon stump of a man, a wild virtuous man, who knows books but keeps them in the right place in his mind, which is lower than reason." He adds, "Books are apt to turn the mind out of doors. You find men everywhere talking from their memories instead of from their understanding."

The greatest value of the study of literature, by which we mean here, creative literature, poetry, drama, and fiction, is what it does for the preacher **himself**, rather than primarily what it may do for his sermon. A preacher might well, for his own warning, paraphrase the lament of Cardinal Woolsey, as he reached to end of his skyrocket career: "Had I but served my mind with half the zeal I served my sermon barrel, I would not have been left intellectually naked in my old age."

The great danger is that of making a merely instrumental use of literature. We are all familiar with that danger in

connection with religion itself. Much so-called psychological preaching makes a merely instrumental use of God. He becomes merely a means of accomplishing some other end. For instance, we are told if we can't sleep, try religion. If you are having digestive trouble, try the peace of God which passeth understanding. Thus, God becomes a sort of glorified aspirin tablet. The greatest experience of life is reduced to the level of a corner drug store.

So we may have a viciously instrumental use of literature, as though it were something that is useful in providing little bricks for sermonic houses, rather than its primary service, which is the enlargement of the preacher as a person. For the mind must be plowed like a field, and not filled like a bottle. Literature is a plow to make the field of the mind fertile, to turn it over to the life-giving sun and rain of human experience.

The failure in this first use of literature has been very arrestingly put by John Oman. He says, "My heart sighs when I see only homiletical literature, and little improving books on a minister's shelves. It does not beat very high when I see nothing save religious books of any kind, and it beats with a still slower pulse when I find on talking with the owner that he is mainly interested with ideas theological and affairs ecclesiastical, and that in the whole kindly race of men with vital thoughts that move so warmly in their hearts, their varied avocations, and the joys and sorrows they experience, he takes only a parson's interest."

Literature can keep alive the sense of wonder, of amazement, of sympathy, of fear, and deep disturbance. It is not stuff to put into sermons, but to help create the mind and the spirit, and the heart out of which sermons will naturally flow.

Max Eastman has expressed this difference very clearly in these words: "Some people are occupied chiefly with attaining ends, and some with seeking experience. We may name the first practical and the second poetic. Poetic people are moved by the quality of things. They are possessed by the impulse to realize, the wish to experience life and the



world." That is the essence of the poetic temperament, and I think that is the essence of the preacher's approach to literature—to realize an experience rather than to attain a practical end.

There is a very real danger pictured in the old nursery rhyme:

Pussy cat, pussy cat, where have you been?  
I have been to London to visit the Queen.  
Pussy cat, pussy cat, what did you do there?  
I frightened the little mouse under a chair.

It is possible to get a cat's-eye view of life in which the chief end of man seems to be to pounce on something. It is possible for a preacher, confronted with a city, a palace, and a queen, to pounce on a little homiletical mouse that happens to be scurrying around under the furniture.

A few years ago I had occasion to go up into the State of Vermont in the early days of October. If you have been in Vermont in October, I don't need to tell you anything about it. If you haven't, I'm not enough of a poet to tell you. I can simply say that sometime if you feel your chances of heaven are getting slim, go up to Vermont in October. It is the next best thing.

After looking at the mountains, the lakes and all the color, I came back, and along the roadside I stopped and bought a can of maple syrup. Now, if you had asked the children at home what their father brought home from Vermont, they could tell you very well, because he brought home a can of maple syrup. But I also brought back something else and greater than that mid-October from Vermont, something which makes the poet say, "I shall make a last song when I am old out of the shining of remembered days." It was the shining of remembered days, and not anything you can carry in your hand, that was the great thing that was brought back. That is what one brings back from literature if he brings the great thing.

Look at some of the services which literature can render first to the minister himself, and then through him, to people.



First, literature can bring the enlargement and multiplication of life. Carl Sandburg puts this picturesquely.

If I had a million lives to live  
And a million deaths to die  
In a million hum drum worlds,  
I'd like to change my name,  
And have a new house number to go by  
Every time I came back  
To start life all over again.  
Wouldn't you, and you, and you?

The enlargement of experience which literature brings us by opening doors into other lives, gives us a new name and a new house number. We read *Les Miserables* and our name becomes Jean Valjean. We read Thoreau and our house number becomes Walden Pond, Concord, Mass. This vicarious enlargement of experience is the rarest form of travel. All too frequently travel is too much like a shipment of baggage by express, merely moving 175 pounds of flesh from place to place. The record for some people becomes merely a recital of "What I ate in Paris," or "What I wore in London, or California." The travel into other people's minds and lives has been well described by David Livingston as "the sovereign duty of crawling under the other man's skin." It is the exciting adventure of exploring other lives.

This was pictured in a magazine in the years of the depression in the middle of the 1930's, describing a trip a man took by bus across the continent from Los Angeles to New York. There were twelve people going all the way through. The author wrote that after you had a conversation for twenty-five miles and held the baby for fifteen more, they began to know each other, and that when he got to New York he actually was twelve people, five men and seven women. It was said of Robert Louis Stevenson that "he died with a thousand stories in his heart." It is a fine way to live, and much travel in the realm of gold, literature, enables us to live with a thousand stories in our hearts.

One of the high services of literature—fiction, poetry, drama,—is that of jail delivery. A preacher's danger is that of living behind barricades. We speak of a church's ministry

to shut-ins. But the preacher himself may be a "shut-in." He may be shut in from some of the characteristic experiences of his time. If he is steadily plugging at his parish job, he cannot possibly touch personally many wide and varied areas of life. He must be liberated by the vicarious extension of experience that comes from literature. He finds the reward promised by Jesus—"He that loseth his life will find it." If we lose it in other lives—whether it be Shaw's **Saint Joan** or in Ma Joad in the tragic odyssey in **Grapes of Wrath** going west to nowhere, or in a Negro condemned to death in Chicago—we have widened our area of awareness. There is a vivid picture of that experience, an all embracing Christ-like sympathy, in W. W. Gibson's poem, **Hands**.

Tempest without; within the mellow glow  
Of mingling lamp and firelight over all—  
Etchings and water colors on the wall,  
Cushions and curtains of clear indigo,  
Rugs damask red and blue as Tyrian seas,  
Deep chairs, black oak settees, hammered brass,  
Transcendent porcelain and sea green glass,  
Color and warmth and light and dreamy ease,  
And I sit wondering where are now the hands  
That wrought at anvil, easel, wheel and loom,  
Hands slender, swart, red, gnarled, in foreign lands,  
Or English shops to furnish this seemly room  
And all the while without the windy rain,  
Drums like dead fingers tapping at the pane.

There is a picture of brotherhood, the dead fingers of those whose hands have furnished the labor that fitted the room, drawn into an inseparable fellowship in which they were members one of another. Our task is in some way to supply the equivalent of those dead fingers, tapping at the window pane, so that men may feel their relation to all with whom they work. That is all the more important because Christianity superficially, which is the way many take it, is the most comfortable religion in the world. Of course, if you take it deeply, it is the most costly and painful in the world, but there is a great deal of comfort in Christianity. In a New Haven newspaper not long ago there was a little item of news from Branford, Connecticut, which



made this announcement, which was somewhat mysterious. It said, "The Comfortable Society of the First Congregational Church will meet Wednesday afternoon at three o'clock." Now, you know what that meant. The women met together and sewed on some comfortables. But so often you can say the Comfortable Society will meet on Sunday morning at eleven o'clock and include the whole church. Much literature will keep the church from becoming too comfortable.

Second. **Literature makes truth come alive.** Shakespeare said it memorably, as he said most things, when he said of the poet, that "he gives to airy nothing a local habitation and a name." Preaching tries to do that. It takes what is, to many people, the "airy nothing" of a spiritual truth and gives it an incarnation in life. Common people heard Jesus gladly, for many reasons. But one reason undoubtedly was that in his teaching truth became flesh and walked on the stage of their imagination, as in the words, "A certain man had two sons" and "A certain man went down from Jericho to Jerusalem." We get a scene which may stand for the creative imagination at work in the grave yard scene in Hamlet, when Hamlet picks up a skull and sighs, "Alas, poor Yorik, I knew him well . . . a fellow of infinite jest." Then as he goes on to describe him, the bones take on living flesh and Yorik, for us, becomes a living soul.

Now we are trying to do that in preaching, if we are really doing our job. We will be greatly helped in our task, if we live with that kind of creation in our reading. Jennie Lee, the young Scotch girl who was elected to Parliament at the age of twenty-four, in her autobiography, giving the story of her life up to the advanced age of thirty, tells of her experiences with the problems of her constituents, appealing to her for help, in words that bring into sharp light this process of "making truth come alive." She writes: "Cases were the bane of my life. My difficulty was that I had no gift for thinking in abstract qualities. My mind reduced everything to the personal, the immediate, the concrete. An old man's letter, though I may never have met him, telling me he has been trying yet failing to live

on his old age pension, became to me my friend, John Garrity, appealing to me, John with the leonine beard that I had taken so much pleasure in looking at; John who was brave and wise and tender and so proud. The letter right under my eyes became John." She calls it "difficult," but it is one of God's most precious gifts. Jennie Lee's words give an accurate picture of what literature may do for a person. They picture also what we must do as Christian preachers if we are to make our Gospel come alive in the minds of people.

Third. **The literature of our time is an indispensable aid in helping us to understand our time.** That was only one kind of illiteracy which Jesus ever condemned. He lived among people, large numbers of whom were unable to read and write. He never mentioned it. The illiteracy he did condemn was the inability to read the signs of the times, an ignorance of what is actually happening around one. John Bright, along the same line, said cuttingly, "It is strange that people who know so much about the next world should know so little about this one." To preach without knowing the strains under which people are laboring, is like a physician's trying to diagnose and operate without a knowledge of anatomy. Current literature may be a fever thermometer. We may not like it any more than we like a thermometer that registers one-hundred and three degrees. But if we have good sense, we do not blame the thermometer, but the condition which it records. So literature, just by its integrity and not from any propaganda purpose, often reveals a dangerous infection. So **The Late George Appley** reveals a bad infection in Massachusetts, the paralysing poison of a dead, clammy tradition, and **Strange Fruit** reveals one just as dangerous in Georgia. A woman said of a novel the other day, in expressing her disgust with it, "It is just a bad headache." She did not know how accurately and scientifically she spoke, for a headache is just a symptom of a deeper disorder. The novel was a "headache" in that medical sense.

There is a very deep thing in a preacher's equipment for his work as a healer of souls, a healer of his time. It



lies in the truth that he cannot render the largest possible service unless in his own mind and spirit he is a sensitive plate, registering the tensions of his generation. We read in the Epistle to the Hebrews, "We have not a high priest that cannot be touched with the feeling of our infirmities; but one that has been in all points tempted like as we are." That sensitive sharing of experience makes for priestly power. If the evils and sufferings and frustrations of our time are just a foreign land to us, it is impossible to establish real fellowship. It is when we are able to say truly, "I, too, have suffered; I, too, know what it means to have despair gnawing at the edges of the mind," that we can really bring help to another's pain. There is a fine line in Thornton Wilder's, **The Angel That Troubled the Waters**, in which an angel says to a crippled man, helping another cripple, "only the wounded can serve." That is true. Pain is an unofficial sacrament, a means of communicating the grace of God. The refusal of Jesus to take a narcotic on the cross to deaden pain, is a heroic attitude, which might well find expression in our reading. We, too, by a real consecration, should refuse to deaden pain. We should say, "Whatever may be my individual taste, whether romance or detective stories, I am going to look at my world, and see it; I am going to listen to its cries of pain and hear them." By so doing, we make a consecrated use of literature.

Fourth. **Much literature is an ally of the spiritual life.** John Drinkwater puts this service into memorable words in his play **Abraham Lincoln** when he says that "when the high soul we celebrate," then, when we recognize "greatness passing by, ourselves are great." Some of the enduring literature of the race is a vision of "greatness passing by." We do live by admiration, hope and love. Whenever we read literature that reminds us, that in spite of all the evil in the world, there is yet a capacity for greatness in many men and women, for heroic devotion to duty, for sacrifice, when we uncover our heads before the spark of the divine in human life, that is a genuine religious experience. To see that does not mean that we renounce the Christian conception of human nature, which recognizes clearly man's

capacity for evil. It does mean that we accept the definitely Christian view of man expressed in Browning's oft quoted lines:

Oh, we're sunk enough here, God knows,  
But not quite so sunk that moments  
Sure, though seldom, are denied us.  
When the Spirit's true endowments  
Stand out plainly from its false ones

There are flashes struck from midnights.  
There are fire flames noon-days kindle.

I am quite ready to grant that there has not been enough of the stuff of greatness in the American literature of the past thirty years, not nearly as much as there has been in actual life. That is one of the sound indictments to be brought against the literature following the first World War. There has been a dearth of representations of the real servants of the time, both well-known and little-known, who have been, to indulge in understatement, as deserving of a place as heroes, as many of the hairy-chested men of Hemingway, most of them with the mind of a moron and the muscles of a baboon, or the drunks who stagger through the pages of Dreiser and O'Neill.

Nevertheless, there is a striving company which step out of the pages of fiction in our generation. The women of Willa Cather, who act out the always stirring story of the triumph of soul over circumstance; the men of Rolvaag in **Giants in the Earth**; the men and women, many of them, in Ellen Glasgow, and Dorothy Canfield; the father of **The Yearling**, who did something greater than understanding Einstein's mathematics, he understood a boy. Then there is Elizabeth Maddox Roberts, a champion of the human spirit, knowing life is from within, and saying, "One man is greater than a million blades of grass. Although flesh is but grass, man has asserted himself above the grass, and enslaved the fruits of the ground." Then, not to be left out is Francie, the young heroine of **A Tree Grows in Brooklyn**. A little tree rises in triumph above the rubble in a tenement back-yard; a symbol of a mind and heart, a lovely thing, unfolding like a lily blooming in mud.



Fifth. Literature has been and can be an aid to quickening the conviction of the reality of the spiritual life. John Masefield wrote that the chief difference between his life at sea and in the carpet mill at Yonkers was that in the mill he "missed the companionship of the sky." That is a perennial need of life. A man with whom I was walking once in New York City during a summer storm, said excitedly to me, "Listen! That's the first time I have heard thunder in New York for many years!" In great cities we hear noise of the street car and the rumble of the truck; and the voice of the sky is drowned out. Much literature, can make the voice of the sky audible. Poetry is an ally of the spirit in its warfare against things. Poetry, in Emerson's words, can cause the village drudge to

"Spy behind the village clock  
Retinues of airy kings  
Spirits of angels, starry wings  
His fathers, shining in bright fables,  
His children fed at heavenly tables."

We get this aid in Dante, in **In Memoriam**; in the **Ode on Intimations of Immortality**; in T. S. Eliot's **Ash Wednesday**; and in many a younger voice. To realize this is not to turn a blind eye to the negativism and the spiritual defeatism that have been so marked a feature of much writing of the past thirty years. Yet it is true that great literature has been emphatically on the side of life. DeQuincy has put this with restraint: "Creative literature does restore to men's minds the ideals of justice, of hope, of truth, of mercy, of retribution which else, (left to the impact of daily life in its realities) would languish for want of sufficient illustration. These ideals, were it not for this amazing power of literature would often remain among us as mere notional forms, whereas by the creative forces of man put forth in literature, they gain a vernal life and germinate into vital activities."

# **A New Minister for a New Day**

**By S. L. Morgan, Wake Forest, N. C.**

The chaotic world of today and tomorrow will require a new type of minister with new functions. If the Church is alert, it will insist on having ministers who are trained to meet the new need. It is encouraging that some of the seminaries are alert to the new need and are already beginning to meet it by putting new courses into their curricula.

## **The New Minister**

All his essential functions in the past will be retained. Even more than before he will be God's fearless prophet. With the world in ruins and another cataclysm threatening, he dare not falter in declaring the whole law of God for individuals and nations and races. And more than before he must be a true shepherd of souls. There will be countless millions of broken hearts to heal: parents, wives, lovers, orphaned children. None without the "shepherd heart" should cumber the ministry today or tomorrow.

The new minister must have the international mind, a world horizon. He must be able to see "one world" and to see it whole; to see beyond his own denomination, his own nation, his own color or race, and more than ever before stake his life on bringing in the kingdom of God, with all men brothers in Christ. Many millions of men will come back home impatient of every form of narrowness. They faced death, where only essentials counted.

## **A Distinct New Function**

But special attention is directed to a new function not before emphasized in the work of the minister, but imperatively demanded in a world shot to pieces. It will be a world with bodies and minds shattered and unstrung—millions of them. To deal with such men in a manner worthy of the church and the minister will require a new type of training for the ministry. The very magnitude of the task is appalling. There is imperative need for the church to face it intelligently and to encourage and stimulate the seminaries to provide definitely to meet the new need. Not that it is



the minister's peculiar task. As far as it may the church should provide for its teachers and all its socially-minded members to have intelligent training to meet the critical new need. For this purpose each church might at least provide a few of the best books and outline reading courses. The field referred to is—

### Psychiatry and Personal Counseling

It is not intimated that the minister can become a psychiatrist. For him to pose as such would be intolerable. But every young minister today should regard it as essential in his preparation for his life work to become familiar with the fundamental principles of the new science of psychiatry and personal counseling. And so great is the need that every minister, every social worker, every teacher today should at least read a few of the best books in this field in order to become more effective in dealing with "problem" people. One leading seminary known to the writer has already announced that as a condition of graduation every student will be required to take a course of training under the eye of a hospital clinician in diagnosing and dealing intelligently with patients who are mentally and emotionally disturbed. A number of other seminaries are known to be introducing similar courses. Daily the need for such training is brought home to us with cumulative force. The high tensions of life at home and the maddening strain suffered in military training and still more at the battle front are proving too much for body and mind, and people by the million are going to pieces.

Recently the writer heard an able chaplain, speaking to a large body of ministerial students, make vivid their need of the psychiatric approach to the men now returning by the thousands unfitted nervously and mentally for easy return to normal life. He had been for nearly two years at the battle front with the boys, and his word carries weight. He saw them for days and weeks breaking under the strain of screaming and exploding shells and the constant sight of maimed and dead comrades. He saw them repeatedly go mad with fright and rush crazed from cover out into the

thunder and hail of battle and death. If they escaped death, often only careful medical and psychiatric treatment could restore them. Multitudes of such men by and by will be back home and on our streets. It will be remiss and tragic if pastors and churches have not prepared to meet them with sympathy and understanding. Said the chaplain, "To misunderstand them and be critical will surely be to alienate them and lose them." Many, he said, have learned profanity; they curse as a bluff to hide their fear and sense of inadequacy; they almost curse religiously. He told of the boy who on the eve of a battle came to a religious service he was holding, and said with infinite pathos, "Dammit, Chaplain, I'm scared, scared to death; pray for me. I don't think I'll come back." Of course in such an unstrung condition he was not fit to go into battle. He didn't come back. Sane observers estimate that the number of psychoneurotic cases from the battle areas will be staggering.

The writer has it from the head of a large hospital unit in New Guinea that his hospital in 28 months treated 3,000 psychoneurotic cases, as many as 500 at one time. Of the staff of 26 physicians six were psychiatrists, two of them eminent. Much use was made of hypnotism to induce forgetfulness of maddening sights and experiences that lingered in the memory and threatened to destroy them.

But this picture is not all dark, for sixty-two percent of these patients were returned to active service. An appalling number will come home emotionally and mentally disturbed, and it will be a reproach to the local church and its minister if they have neglected to make intelligent preparation to deal with such cases. To invite them to church and to pray for them and to urge them to trust in God will fall short of meeting their need.

### **Personal Counseling**

Here emerges the essential new function of the minister today, that of personal counseling. The noted psychologist Jung has remarked that a vast new horizon for service in this field has opened to the minister, but that as yet he has barely noticed it. Already many modern ministers consider

daily counseling on personal problems an essential and integral part of their ministry and as vital as preaching. In the introduction to his book, **On Being a Real Person**, Dr. Fosdick says that twenty years ago, on one of the first days after announcing his clinic for those wishing to consult him about their life problems, he found himself talking to a threatened suicide while fourteen others were waiting. He found it necessary to collaborate with local psychiatrists to meet the need. Many ministers begin to regard definite training for such personal counseling as no less important than a course in theology and homiletics. Our seminaries are to be congratulated that they are coming to the same opinion and are making provision for it in their curricula. For any who have not been able to take a course in this field a flood of valuable books has been pouring from the press suited to the needs of both preachers and laymen, throwing a flood of light on how to deal with "problem people."

For one thing, a little study in this field must convince one that the church has to be wary of teaching the old doctrines of "original sin" and "total depravity" in the same old way. Sin remains as real as ever, and its results even more devastating, and in a world almost totally wrecked and ruined by sin, the old doctrines of sin and repentance and regeneration need to be preached with greater urgency than ever before.

But in the new light cast by mental and moral science the preacher and the teacher must learn to discriminate between actual sin and the mental "complexes" and twists of character which afflict many people. A generation ago even, it was still the fashion of the evangelist and many pastors to hold up the church boss, for example, the short-horned deacon, the common trouble-maker, and even the neurotic, quick-tempered member of the choir, as rank sinners, entitled to no sympathy or charity. They were unsparingly condemned; they simply needed to be converted—"they needed religion," and that was the end of it. The trained minister today will not minimize the sin present in all such cases. But if he has learned a bit of psychology—



and has the heart of a Christian besides—he will not be guilty of the unqualified condemnation of all sin and sinners heard a generation ago. His tone of condemnation will be chastened by a question that echoes in his heart: What do I know about this poor sinner's past? What complexes, what character twists were inflicted on him by bad or ignorant parents and teachers? What frustrations suffered, what wrongs inflicted on him to batter and warp and mar and fetter his very nature? Perhaps if I knew, I would not so much see a sinner as a **victim**, bound and bravely struggling to break his chains. Perhaps he is mentally and emotionally **sick**, needing a physician more than a club!

That will be the attitude of the new minister of today and tomorrow. He will preach sin and repentance and conversion, sure that vital religion is, to say the least, one of God's mightiest forces to heal and make one new in body, mind, and soul. But he will learn from the new sciences of psychology and psychiatry that the demand for repentance and conversion in many cases cannot be the only word. Unsparing condemnation of one's sin and demand for conversion he knows will often fail, where the approach of the trained personal counselor might succeed gloriously. He will not minimize one's sin, but he will make the approach as one who is sure that one's trouble may be **not only** sin, but sin **and something besides**. And he will set out to reach the sinner through that **other something**, as in the following story, illustrating the old, and the more enlightened and more Christian technique, for dealing with sinners and cantankerous "problem" people.

### **"The Worst Deacon I Ever Had"**

Under this heading some two years ago a prominent and honored city pastor published in one of the leading Baptist papers of the South the story of a dreadful deacon who "bedeviled" him when pastor in another state. Call the pastor Mr. A. He described the deacon as a chronic kicker and trouble-maker, infallibly obstructing the church program and stirring up opposition to the pastor. Hitherto the deacon had always been on the pulpit committee when a

pastor was to be called, but in the calling of Mr. A. he had been left off. This he accepted as "a grand insult and humiliation." He openly declared he would not respect any recommendation the committee might bring. "God had nothing to do with the appointment of the committee, and he can have nothing to do with anything the committee does." So "when the church called me—over the deacon's protest—he deliberately, vindictively set himself to defeat me and my administration."

Mr. A continued: "When I arrived as pastor this deacon came to my study and did his best to poison me against all the other church officials. I tried to mollify him and win his coöperation, but in vain. He went away set on my destruction; he would rule me, or ruin me. He never spoke to me, if he could avoid it. He began a campaign of opposition, sneakingly at first, then openly, insolently, insultingly. He was forever on the scent for things to find fault with, and whatever went wrong, real or imaginary, he blamed the pastor. And he continually croaked, 'At the rate things are going, we won't have any church much longer.'

"The climax came when the church began a series of revival meetings, asking the pastor to preach. Fearing we might have a successful meeting, he brazenly and foully remarked, 'I hope he doesn't have a single convert!'

"But by then the church had taken his measure, and decided to eliminate him as deacon. On a Sunday morning a democratic meeting was held to elect a new board of deacons. Ballots were counted and the number of votes for each nominee was chalked up on a large blackboard. The bad deacon saw opposite his name only six or eight votes from a membership of a thousand. The deacon was humiliated and stripped of all power and influence."

Mr. A., looking back over the twenty years that had elapsed wondered how he submitted to such "bedevilment" from such a man. But he was young and inexperienced. He advised other young ministers, if they were afflicted with such a deacon, "Cast the devil out of him, or cast him, devil and all, out of the church!" And he concluded, "I should have taken this deacon to the back yard and wrung his head

off and dumped him in the ash can, as I had seen father do to an old sick rooster that was always making trouble in the chicken yard!" ("Not to be taken literally," the good man added).

### The Sequel

Some months after this story appeared in print, another prominent city pastor was invited to address the large body of young ministers in the Baptist college of the state. Call him Mr. B. Mr. A had then been an honored pastor in another state for a score of years. Mr. B referred to the story, and said, "It had a sequel. I succeeded to the pastorate of that 'worst deacon's' church, and inherited that 'worst deacon.' I was his pastor for seven years and buried him. During that time I watched him with increasing sympathy—and then with something close to admiration. For he didn't sulk. He and his family were always in the services, and they gave liberally according to their income. I came to know of his hard life and his defeats and frustrations, and dared to believe he had likely been sincere according to his light. And in sympathy and a certain sorrow for him I showed him special attention and kindness. I never said an unkind word to him, nor preached at him. He struggled on under his burdens, and after several years his health began to fail. In his home one day he said, 'Pastor, I want to make a confession: I couldn't be quite happy under your pastorate after the church had squelched me, and I have secretly tried to undermine you. I have been wrong, and want to hear you say you forgive me.' I said, 'I can't say that, for you know I have never felt unkindly toward you.' He said, 'I know it, and that's why I feel so mean'."

Meanwhile this man's brother, cast in the same mold, had openly carried on the brother's feud, obstructing the program of the church and opposing the pastor. At last, after heated discussion in a church meeting and a close vote on a debatable matter, he tackled the pastor and said to him hotly, "What this church most needs is another pastor, and I'll do my best to see that we get one!"



Says Mr. B, "I invited him to my study for a conference. He came, still angry—after several days. I said to him kindly, but firmly, 'Let me diagnose you. You know I've been kind to you and your brother, and would do anything in my power for you. You really don't have a thing against me. But here is what's the matter with you. You have been baffled and frustrated, knocked down and run over, and you couldn't take it. And it has made you bitter, and your bitterness has to have an outlet, and you've just made me the goat. And I hazard the guess that all joy has gone out of your religion. And all my heart goes out to you in sympathy, and I'd do anything possible for you. You don't have a thing against me, and you know it.'

"With tears in his eyes he said, 'Parson, you have it about right; but it is awfully hard to take all this!' From that hour he was a new man, and through all the years since I have had no more loyal friend and supporter. Later I conducted the funeral of his brother, "the worst deacon," paying tribute to some of his virtues and explaining some of his weaknesses. As we walked away from the grave he put his arm around me and said, 'Parson, you have won the hearts of us all by your Christian spirit and your kindness.' Later he moved to another section of the city, joined another church, was elected a deacon, and he and his family continue among the most loyal members. And I think in all the world I have no more devoted friends than the members of these two families, most of whom I have baptized and married."

### A New Technique for the New Minister

Mr. B points the way for all who would "manage" people successfully: the minister, the business executive, the personal director, the social leader. The new psychology shows us a new approach even to the sinner we would reach and convert. Mr. B used both good psychology and good religion. He saw in these two men two fellow mortals, not only two sinners, but also victims. Baffled and frustrated and wronged, "conversion," as much as they needed it, was not the last word. Or if conversion was their sole need, the

most effective instrument was not a club, but understanding and sympathy and kindness, and with it the winsome gospel of Jesus. There psychology and religion agree. Said the eminent Christian man at the head of a college Bible department when I told him this story and the sequel, "Somehow Jesus knew all about that before there was any so-called psychology." He did, and he practiced this technique. His first word to Peter and Nathanael was a compliment, not condemnation. And he got them.

The new psychology informs and implements our religion. Often it would turn out—if only one would use the technique of Mr. B—that the cantankerous deacon, or the church dictator (deacon **or** pastor), is not such a one from **pure cussedness**. Maybe it is rather from a sense of inferiority, likely dating back to childhood. Probably parents and teachers scolded and dominated him and fixed in him an inferiority complex. As a natural result one has gone through life blustering and putting on airs of superiority, trying in very pathos to cover up a sense of inferiority and bafflement. Treated as a nobody in childhood, baffled and frustrated through life, one now seeks release and the thrill of being counted somebody by dominating and using the big stick on someone. No conclusion of psychology is surer than this, that a child repressed and dominated will almost inevitably become domineering; that one with an inferiority complex will almost certainly brag and bluster and find fault in a pathetic effort to cover up a feeling of inferiority; will ridicule and condemn others; will pull down rivals, hoping to rise in comparison. In rare cases one throws down all weapons of defense, and seeks escape in morbidness, saying, "What's the use? I'm no good," and maybe even becoming a confirmed hypochondriac. Such are both sinners and victims, victims of the complexes fixed likely in childhood by unwise or high-tempered or scolding parents and teachers, and confirmed by hard knocks from the world. They deserve better than a club.

### The New Minister As A Savior of Childhood

Space forbids more than to mention this new function of the new minister. It needs an entire article—even a book. Here psychology and psychiatry uncover a world of tragedy. For they show conclusively that a large proportion of ugly, “problem” people, of those who develop “neuroses” and suffer breakdowns, were crippled and doomed for life back in childhood by parents and teachers too ignorant or too incompetent to provide the conditions essential for normal child development or to prevent tragedy. The new minister has no more fruitful field open before him than that opened to him by the psychology and religion of childhood. He may at least find his way over the threshold into this new field by reading several of the best books, beginning, say, with **Religion and Health**, Hiltner; **Psychology and Life**, Weatherhead; **The Art of Counseling**, May; **Psychotherapy and Counseling**, Rogers; **Pastoral Psychiatry**, Bonnell.



# The Art of Listening

JOHN SUTHERLAND BONNELL,

Pastor of the Fifth Avenue Presbyterian Church,  
New York City

Sir Arthur Helps has said, "It takes a great man to make a good listener." Good listeners are extraordinarily difficult to find. Most people want to talk.

Nowadays we interrupt each other. We are impatient to get in a word. A few years ago it would have been thought impertinent for anyone to break in upon another's remarks. This is now done as a matter of course.

Recently I overheard a conversation in a drawing-room. Two women were discussing the international situation. Both were eager to express their views. What astonished me most was the manner in which each of them talked with practically no interruption and yet seemed to have some idea of what the other was saying.

Van Wyck Brooks in "The Flowering of New England" says: "He (Oliver Wendel Holmes) considered conversation one of the arts, from which one ought to refrain—inasmuch as listening also was an art. . . . He was a master of the art himself."

Listening is rapidly becoming a lost art. It is especially difficult for ministers to listen. We have been trained to talk, to give public expression to our ideas. We are called upon to speak on every imaginable topic to every kind of organization. Consequently, it is not easy for us to listen to others. Indeed, many ministers are impatient listeners, except when they are hearing an address that will give them material for more talking.

When one recalls that 500,000 sermons are preached each Sunday in America, he is appalled by this tremendous volume of talk. Unless, in some degree at least, it is matched by listening—listening to God as well as to man—much of the talk is likely to be futile. The Reverend Dr. Lax of Poplar, London tells of a visit he paid to a costermonger who was suffering from laryngitis. "Thank ye, sir," said the costermonger's wife. "I know'd you'd be sorry cos ye're

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\* A lecture delivered at the Seminary March Conference, 1945.

like Billy, ye both earn yer livin' with 'ollerin'." Doubtless many people think of the minister as one whose main business is speaking. While his lips must be touched by the Divine fire, nevertheless a large part of his time will be spent in listening to peoples troubles and putting himself in their place.

Lord Cockburn in his diary says: "Macaulay suffers from the vice of over-talking and consequently of under-listening." An essayist and historian may suffer from this vice and still succeed but if it afflicts a parish minister his effectiveness is ended. The minister who desires to become a skillful spiritual counselor will discipline himself so that listening becomes second nature to him.

When a parishioner comes in no time should be wasted in preliminaries. Remarks about the weather, the international situation of politics should be kept to a minimum. It is important that he get down to business at once. "What can I do for you?" he will ask. "May I help you?" During the course of the interview when the parishioner is telling his story, the minister should be receptively silent. He may indicate his continued attention by a nod of the head, a gesture of the hand, or some word of encouragement such as "yes," "go on." Questions asked should bear directly on the data which the parishioner is unfolding and should be directed to clarifying the issues or to holding the individual to the central theme of the interview. He will best gain insights into the problem presented if he asks questions rather than makes assertions. The consultant will also be helped to an understanding of his own situation, as he endeavors to answer the questions of the counselor.

An unparalleled spiritual service would be rendered to people all across this nation if ministers would establish "listening posts" in their churches and become available to those in trouble and difficulty. In the absence of such a service there is, in most communities, an understanding woman who has learned through experience what suffering means and who listens to people's problems. J. M. Barrie's mother is a moving illustration of this. Her famous son in "Margaret Ogilvy" recounts the death of a thirteen year

old brother which all but crushed Mrs. Barrie. She recovered from the blow and her heart became so mellowed by sympathy for others that her face was sweet and radiant. People in trouble sent for Mrs. Barrie who listened to the heart-breaking story and comforted them. They called her "the woman with the soft face."

A New York Times reporter published an interview with an astrologer in his penthouse apartment on Park Avenue, New York. It was located at one of the most expensive addresses in the city. In the course of the interview the reporter remarked that many people must be interested in astrology, else he would not be able to live in such style. The astrologer smilingly replied: "That is not quite the explanation. It is not so much their interest in astrology that brings so many clients to me. Rather, it is because many people, facing troubles of one kind and another, want someone to listen to their story. They are so grateful when they find a sympathetic listener that they are willing to pay him well."

Few experiences give to the individual more reassurance than to find someone who will listen sympathetically and intelligently to a recital of his difficulties. Finding one friendly person who seeks to understand his viewpoint, he gradually comes to feel that society as a whole is friendly and that life itself is not hostile. Telling one's problem to another person clarifies the mind of the troubled individual so that even as he talks he begins to see other facets of the difficulty. Light begins to break upon him. An interested listener helps us to objectify our difficulties and to see them from the viewpoint of the counselor.

Psychologists have been reminding us for a long time that unconscious motives are the most powerful and often the most destructive to personality. They have remained inarticulate, and are the basis of many unhealthy urges and drives which could be disciplined and mastered if they were brought into the consciousness. Psychiatrists have stressed the importance of permitting their patients to "talk out" their difficulties. The process is described as catharsis, from the Greek *katharsis*—a purging or cleansing. Originally



the word referred to the purgation of the emotions through art. Aristotle used it to describe the effect of tragedy: "Through pity and fear affecting a **catharsis** of these emotions." The psychiatrist seeks to eliminate unconscious complexes underlying psychoneurotic symptoms by bringing these hidden urges to consciousness and affording them complete expression. If success is achieved the result is often emotional release and serenity.

In many instances too the data given to the counselor will often be what may rightly be described as "confession." Deliverance and healing will not be found until the surcharged heart has emptied itself. Nathaniel Hawthorne in "The Scarlet Letter" makes the clergyman Dimmesdale say to the physician:

Many, many a poor soul hath given its confidence to me, not only on the death-bed, but while strong in life, and fair in reputation. And ever, after such an outpouring, oh what a relief have I witnessed in those sinful brethren! Even as in one who at last draws free air after long stifling with his own polluted breath.

The counselor observes the immense relief that is enjoyed by the consultant who has employed words as an outlet for confession or for repressed urges and desires. After he has expressed himself freely one discovers that light begins to break upon him, and he says: "I am beginning now to see the way out. Strange that I had not thought of this solution before."

The skillful counselor establishes an empathetic relationship with his consultant. Empathy is an important word in the language of the psychiatrist. It is from the Greek **empathēia**—**en**, in, **pathos**, suffering or passion. It means that one has successfully entered into the inner emotional experiences of another. Empathy involves the imaginative projection of one's consciousness into another personality. Adler in "Understanding Human Nature" says:

It is impossible to understand another individual if it is impossible at the same time to identify one's self with him.

It is closely akin to what is known in older psychological terminology as rapport. It is extraordinarily difficult to define this subtle relationship, but lacking it one cannot conduct a successful interview. The consultant who comes to unveil his life with its baffling problems will not open the doors of memory and admit the counselor into the secret recesses of his being until there has been established that intimate bond described as empathy or rapport. Until then it will be impossible for the counselor to deal effectively with the parishioner's difficulties or to set free the imprisoned emotions that have caused so many conflicts in his personality.

Empathy is established only when a willingness to help meets with a willingness to be helped. It is established quickly when the consultant gives himself trustingly to the counselor and comes immediately to the heart of his problem. If, however, the visitor is suspicious or undecided as to whether the counselor should hear his story or is afraid that he will censure or blame him, there may be considerable difficulty in establishing that sympathetic atmosphere in which the problem may hopefully be dealt with.

At this vital point the minister has a decided advantage over all other therapists. In many cases the people who come to him have already heard him preach on more than one occasion and have had the opportunity of studying him and deciding whether or not they wish to confide in him. If his attitude toward human frailty and sin is compassionate and understanding, if he expresses no harsh and censorious judgments they will be drawn to him. His recognized character as a Christian minister and his intimate relationship with his parishioners, which might be likened to that of a father with his children, are conducive to inspiring in them a feeling of friendliness, respect, and confidence which is the indispensable condition of a successful interview.

A relationship somewhat akin to this frequently develops between a family physician and his patients. Nathaniel Hawthorne in "The Scarlet Letter" tells how Roger Chillingworth, the physician, delved into his patient's bosom, "prying into his recollections, and probing everything with

a cautious touch, like a treasure-seeker in a dark cavern." He gives an admirable description of what we mean by empathy—an account which is the more remarkable considering the fact that the author wrote before the days when psychology, its methods and terms, had become known.

Few secrets can escape an investigator who has opportunity and license to undertake such a quest, and skill to follow it up. A man burdened with a secret should especially avoid the intimacy of his physician. If the latter possess native sagacity, and a nameless something more, let us call it intuition; if he show no intrusive egotism, nor disagreeably prominent characteristics of his own; if he have the power, which must be born with him, to bring his mind into such affinity with his patient's that this last shall unawares have spoken what he imagines himself only to have thought; if such revelations be received without tumult, and acknowledged not so often by an unuttered sympathy as by silence, and inarticulate breath, and here and there a word, to indicate that all is understood; if to these qualifications of a confidant be joined the advantages afforded by his recognized character as a physician; then, at some inevitable moment, will the soul of the sufferer be dissolved, and flow forth in a dark but transparent stream, bringing all its mysteries into the daylight.

I have not read in any textbook on psychology or psychiatry a more graphic description of empathy in actual operation.

Oliver Wendell Holmes writes understandingly of another who possessed like skills:

But the Doctor read through words and thoughts and all into the father's consciousness. There are states of mind which may be shared by two persons in the presence of each other, which remain not only unworded, but **unthoughted**, if such a word may be coined for our special need. Such a mutually interpenetrative consciousness there was between the father and the old physician.



The ability to establish this spirit of sympathetic understanding with individuals will come slowly to the counselor who is a tyro in this field. After a time, however, he develops a faculty somewhat akin to a sixth sense—that enables him to enter sympathetically into the feelings and emotions and reactions of other persons, and through such a relationship to bring about constructive results. Alexander and Staub in an apt phrase describe this faculty:

We must remember that every human being possesses an inner perceptive organ by means of which he understands unconsciously, or feels at least the unconscious of others.

It is this “inner perceptive organ” that will enable the counselor to work on a basis of empathy with widely differing personalities and deal with a multitude of diverse problems.

The experience which psychiatrists call empathy was known to thinkers long before the term was coined. It has been the basis of all effective relationships down through the centuries between the teacher and his pupil, the lawyer and his client, the physician and his patient, the pastor and his parishioner.

J. Anker Larsen in the “Philosopher’s Stone” graphically describes still another facet of this faculty:

The professor had a peculiar faculty of looking at and seeing into people without exactly using thought, simply looking at and into them, till he felt their nature in himself.

It has sometimes been suggested by writers on counseling that success in an interview can be achieved only as the counselor experiences all the emotions of the consultant: that feelings of loneliness, fear, guilt, anxiety, panic or exhilaration should sweep over him even as they are manifested in the life of the troubled individual seated in his presence.

Undoubtedly this is a mistake. The counselor may well recognize these emotional states. He may say to himself: “I, too, have been there once. I know how to set them in

motion and how to shut them off." Empathy doesn't involve an intimacy of identification that will lead to emotional involvement with the consultant. If it did, the average psychiatrist, at the end of a week's counseling, would be a nervous wreck, and a minister who had three difficult interviews in succession in a day would be disabled for any other duties. The truth of the matter is that one's effectiveness as a counselor depends on his being able to enter sympathetically into his parishioner's difficulties and yet, at the same time, maintain an objective attitude toward them so that he is not worn down by the conflicts in the life of the consultant. If, at the end of an hour's interview, the counselor finds himself "strangely fatigued, just as the artist is fatigued after two hours' painting," as one author has put it, when he has seen a large number of individuals over a limited period of time, he will himself likely need the assistance of a counselor. One or two instances of this kind have occurred in recent years and it does not commend counseling either to ministers or parishioners.

This is not to suggest that counseling makes no demand upon the emotional resources of the counselor. Inevitably his sympathetic feelings will be evoked. The burden of his people's troubles will oftentimes weigh upon his heart. He will have little success in dealing with these if he is not at times stirred to the depth of his being by the tragedies and heartaches that oppress mankind. Especially when dealing with people who have been tragically bereaved, like his Master, he will be "moved with compassion" and will feel within himself something of the loneliness and pain which has come to them. But always he will be able to draw upon spiritual resources for his own inner renewal. There must be constant replenishment of the vital forces which he expends or he will be unable to continue this costly ministry.

Saint Mark says Jesus knowing in himself that virtue had gone out of him turned him about in the press and asked of those who surrounded him "Who touched my clothes?" There is no suggestion here, however, that the spiritual resources of Jesus were in any way depleted be-

cause of the power that passed from himself to a needy woman. Otherwise we should have to alter our total conception of Jesus and his methods of ministering to men. Sholem Asch, in "The Nazarene" repeatedly suggests that Jesus was completely exhausted when he ministered for a long period to the multitude. Asch tells how Peter used to gather the Master tenderly in his arms when he collapsed from overwork and would carry his limp body, completely spent of strength, into his own home or that of a friend that he might get the rest and refreshment he so desperately needed.

To any one who has some understanding of the infinite resources upon which Jesus constantly drew, this representation of him is more of a caricature than a reality. The Evangelists do suggest that Jesus was oftentimes wearied by his labors, but there is no suggestion of the exhaustion of spiritual forces or the possibility of a collapse of his physical powers. If this had been true of him he, too, like many others, would have needed counseling and spiritual help. The Jesus of the gospel, however, unceasingly drew upon boundless spiritual resources. On many occasions when he returned from periods of communion and fellowship with his Heavenly Father, it is recorded by the Evangelists that "The power of the Lord was present for the work of healing," and that power was never absent and never exhausted throughout his entire ministry.

A minister in a busy parish with, let us say, four addresses to deliver each week, with pastoral duties and a heavy correspondence can give seven to ten hours per week to counseling, only if it does not involve a steady drain upon his emotions. He can face these responsibilities only as he remembers that it is not his resources, his powers, or his strength that will enable his parishioners to gain the victory where they have met defeat. He must make his life a channel of God's power. When this happens he discovers that he has developed a spiritual intake with the output. In the course of a trying interview he will continually draw upon the serenity, the peace, the insights, and the strength that comes from God. Consequently, he will oftentimes be



spiritually stronger at the end of an exacting interview than at its beginning.

It is instructive to study the use of two Greek prepositions in the New Testament: "Meta" with and "Dia" through. They both occur in the 12th Chapter of Acts. "Paul and Barnabas . . . declared all that God had done **with them**" and again they related "the miracles and signs God had wrought among the Gentiles **through them.**" The significance of these prepositions is best illustrated by this experience: it was my good fortune some twenty years ago to journey to New York with the Reverend F. B. Meyer of Christ Church, London. We talked about many things. I explained to him how exhausting I found much of the church's work at the beginning of my ministry and of the depletion of strength that followed interviews with troubled people. Looking at me with a kindly smile he said: "Are you leading them to yourself or to Christ?" Then he related this incident:

He had been conducting meetings in this country. At a conference following a mission at Northfield, Dr. Chapman of Philadelphia was present and Dr. Meyer called upon him to speak. Much to Dr. Meyer's surprise he said:

Some years ago when I was the minister of the Wanamaker Church in Philadelphia I found myself breaking down under the strain of the work. I had given all my energy to it but it availed little and on a Monday morning, utterly discouraged, I wrote my resignation to the church officials. While the ink was still wet on the paper the morning 'Tribune' was passed into my study. I opened it up and on an inside page read the report of a sermon by Dr. Meyer which he had delivered the previous day at Northfield. The keynote of the sermon was this. Many ministers and Christian workers are breaking down working for God instead of yielding themselves to God so that he may work through them. I was convicted at once, he added, and tore up my resignation and prayed, 'God forgive me for forgetting thee. Send the rivers of thy power flowing through me.'

That was the turning point of the great Evangelist's ministry. Likewise the spiritual counselor who is a channel

of the Divine power will not be crushed by the responsibilities of his task.

A part of every minister's day ought to be devoted to listening to his people. The spiritual counselor lets the one who has come to him take the initiative in the conversation only so long as his parishioner is not too discursive or does not attempt to make the pastor the subject of his conversation. If the minister introduces a topic when a parishioner comes in for an interview he may divert him from the important confidence which he desires to impart. Likewise, no time should be wasted by permitting the minister and his affairs to be the theme of discussion.

In the conduct of an interview the counselor must get himself out of the way. At no time should he indulge in reminiscences brought to mind by the experiences of his parishioner. Many tragic situations have arisen where a minister has confided in a parishioner that he, too, faced the same problems, discouragements and defeats as the one who has just unfolded his life's story. The effectiveness of ministers has been completely destroyed by such indiscretions and whatever good may be hoped for as a result of the confidences imparted by the minister is almost invariably outweighed by the damage that is done. The past must, therefore, be impersonal, centering his thought and attention on the parishioner's life and problems.

An interesting illustration of this approach is seen between the interview of Jesus and Nicodemus, a member of the Jewish Sanhedrin, who came to Jesus by night. He made up his mind to befriend Jesus but not publicly so as to identify himself with the Galilean prophet. "This young teacher is worthy," he said to himself, "but he little knows the pitfalls that await him in Jerusalem. I shall advise him but I must do it at night so as not to be thought of as a disciple."

When Nicodemus arrived under the cloak of darkness Jesus waited for the Ruler to open the conversation. We may be sure that the Master was the best of listeners. Nicodemus commenced by making Jesus the subject of the conversation and began with a compliment: "Rabbi, we

know that thou art a teacher come from God, for no man could do the things that thou doest except God be with Him."

If a parishioner visiting the average pastor opened the conversation with so well turned a compliment as this it would disarm the pastor for the balance of the interview! But not so with Jesus. With one stroke He cut through all the compliments and evasions and set the Pharisee directly in the centre of their discussion. "Nicodemus," said Jesus, "except a man be born again he cannot see the Kingdom of God."

Following the example of the Master, we too must keep our personalities from becoming the theme of discussion.

It is important, too, that the counselor really listens to those who come to him. The whole and not merely a part of his attention must be given to his parishioner. Any evidence of wandering attention or preoccupation with other matters will antagonize people and cause them to withdraw within themselves.

Since the counselor receives all data impersonally nothing that is brought to his attention will embarrass him. He will never be shocked, or offended, or hurt by what is said. Even if a bitter attack should be made upon himself, his conduct, or his beliefs, this, too, will be received impersonally. The counselor whose equanimity is disturbed by what his parishioner says is disqualified for his exacting and delicate tasks.

Likewise, it is only fair that the parishioner too be preserved as much as possible from embarrassment. He should not be seated in a strong light or under the direct scrutiny of the counselor. This is especially true when humiliating confessions are being made. The counselor, of course, will indicate by his bearing that he is listening intently to what is being said even though his gaze may not be directed at the parishioner.

At a panel discussion where I had given an address to some three hundred ministers on the subject of counseling and had stressed the importance of listening, a minister in the audience directed a question to another member of the



panel, Dr. Earl D. Bond, a psychiatrist of the University of Pennsylvania. He said: "Dr. Bond, isn't it a fact that overmuch emphasis may be laid on the necessity of listening? Shouldn't we ministers be prepared even in the first interview, to give sound advice to people who come to us?"

Dr. Bond replied: "Let me answer your question by relating something out of my immediate practice. One year ago a woman came to me for help with a serious problem. At the close of the first hour she said:

'Dr. Bond, I have just realized that during the whole of this hour I did all the talking. When I come to you for our next interview you must do the talking.'

"Last week," added Dr. Bond, "I saw that woman for the fifty-second interview in a year, and when it concluded she said to me:

'Dr. Bond, I have just realized that during the whole of the last year I have done all the talking. The next time I come you must do the talking.'

Smilingly Dr. Bond added: "When next she comes she will still do the talking."

I have referred to this not so much as an example to pastors because only rarely can a minister give fifty-two hours a year to one person but because it illustrates the importance that an eminent psychiatrist attaches to the ministry of listening. In any situation requiring such a large number of interviews the minister would be compelled, except in rare instances, to refer the person to the care of a competent psychiatrist.

Dr. Bond did not amplify his observations regarding the woman who had had weekly interviews for a year. Had he done so he would have explained that he had asked her many questions in the course of that time, and that she had gained a much greater understanding of her own problems and was much closer to a solution at the end of the twelve months than she had been at the beginning.

The spiritual counselor should limit his interviews ordinarily to one hour. There will be exceptions of course. In some instances only one interview is possible. This is seldom satisfactory. Again, in the course of the hour, mat-

ters may have come to a head and it might be deemed unwise to terminate the interview at that stage. Sometimes a consultant will have come from a great distance with the necessity of an early return and a more extended interview must be granted. There may be rare instances where the trained minister may find it possible to give one interview a week to a member of his church throughout the whole course of a winter.

An advantage of the one hour interview is that it protects the counselor in the event that he may be puzzled by the data presented to him. In such a case he need make no comment at all but simply book the parishioner for a second interview the following week. In the meantime, without revealing identities, he may seek help from a physician, a psychiatrist or a minister with a wider experience than his own.

This procedure is quite appropriate. Physicians are frequently puzzled by the maladies of their patients and often consult with each other.

When a minister after adequate training begins intelligently to counsel his people in any large center of population, the response is generally so overwhelming that his greatest difficulty will be to find time for those who request appointments.

Jesus said: "The harvest is great, but the laborers few." His words were never more true than with respect to ministering to individuals. There would be fewer broken homes, fewer neurotic personalities, fewer moral lapses, fewer suicides if there were more Christian ministers trained to listen sympathetically to the trouble of their people and to lead them to the Fountain Source of healing, which is God.

# **The Church Aggressive**

**Chaplain Dudley T. Pomeroy,  
United States Army**

This paper is not original with the one who has edited it, but it comes from the men of the command which he serves, all of whom have been overseas more than a year and in the combat areas three-fourths of that time. These men feel the value of the Church in their own lives and are depending on it to fill its place in the world after hostilities have ceased. In order to do what they can to aid it they submit this as what they expect of it and hope it will do after this war to keep the peace. The title very aptly sums up the expectations of all the men and the editor.

Those of us in the Army who are Christians have the Church foremost in our thoughts when we consider the plans for peace and the plans for a world at peace. We realize also the difficulties which it faces, but feel that the Church, the Body of Christ, is more than equal to these difficulties through the Power invested in her by the Living Lord.

There is a very vivid and decided place for the Church in the minds of almost all of us. We have seen, first hand, in the faces and features of both conquered and conqueror, the element of fear, put there by hatred which is an outgrowth of a lack of Christianity and a weakened Church. This brings to us the reality of what our Churches mean to our nation and civilization. As we write this our conviction is that the Church owes us nothing, but we are deeply indebted to it and owe our all to God.

But we do feel that, because of the position and the mission of the Church, it is a large part of the job of the Church

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NOTE: Chaplain Pomeroy, the contributor of this article, was with General Patton's Third Army in the campaign against Germany. In an accompanying letter he says: "Enclosed is a paper that I have written. It may be of some help to pastors of returning service men. The paper is a consolidation of similar papers submitted by eighteen enlisted men and officers of this Command. These men come from all sections of the United States, and represent the major denominations. The thoughtfulness and insight of these men have been a challenge and inspiration to me."



to help us in our adjustment to civilian life. That process is going to be as hard or harder, depending upon our individual cases, than the adjustment to the Army way. The thirteen weeks of Basic Training and then Maneuvers have left an almost indelible impression on our minds and personalities. Since these impressions cannot, in all cases, be erased, they must be sublimated and used.

That certain harshness that borders on hardness, which the Army life impresses upon most of us, can be used by the Church. If there is in some of us a bit of hardness of language the Church must aid us in softening it. We shall be more than willing to undergo that change, so do not condemn us too quickly on that score. The rigid discipline, the quick response to obey an order and the perseverance toward accomplishing a given task are important things that the Army has given us. These characteristics the Church very definitely can use. We have also acquired the faculty to use what we have at hand to help construct what we desire. This the rural and suburban Church can use to a great advantage. We want to help, to be enlisted in the Master's service, and expect to put our shoulder to the wheel and work hard. These efforts will serve several purposes. By them we can see the Church strive on toward the goal of Christ's high calling. Again, through these efforts, we can condition ourselves to the responsibilities that come through reasoning and not through orders. Then, too, they will help re-establish the individualism that the Army made us stow away at the time of our induction.

As in civil life, the Army Chaplain is unable to interest all men of the Command in the Bible Classes, the Worship Services, and other religious functions, but even those who show no interest have gained a respect for religion. We think that the Churches should contact every returning serviceman and invite him to Church, lead him to accept the salvation of Christ if at all possible, and then use him. Each of us will need the ministration that Christianity, and only Christianity can give. Don't let us down there! Likewise don't pity or pamper us! If we left our homes and our Churches as boys, we are returning as men in mind and

experiences. If we left as men we are better men because of the experiences and testings.

Some of us have had to kill; have seen, through the sights of our weapons, men walking or crawling, and we have pulled the trigger and have seen that man, who was full of life, become a body, prone on the ground. That is WAR! That is what we want to leave behind! In spite of the callousness which that would indicate we are still human and have not lost our sense of the value of the human soul. We cry when we see man fall at our side. We cry again as we live over the experiences of the past engagements.

There are several things about the Church and Christianity that we have come to value much higher than ever before; the true Way of Life through Christ Jesus as it is revealed in the Word of God, and the realism of prayer. Both have become invaluable as pillars of strength for everyday living.

Over here we do not go to Church because it is fashionable or because it will help our business or because we want to be entertained. Once in a while we do go to miss a bit of hard work, but only then because we are tired and need the rest. We go to the worship services to get to know God, to learn how to please Him, to worship Him because that is one way we can return our thanks to Him, to hear what God has to say to us from His Holy Word. Most of us have found real comfort in loneliness and encouragement in disappointment and hardship in the Living Word of God. In fact, it has enabled us to live when without it we would have merely existed. Preach the Word in our Churches for it is the "Enabler of men in all eventualities!"

The worship service should be exactly what the words indicate. A stereotyped, formal religion and worship service brings no peace of mind or comfort to the weary. Neither does it feed the soul. Formalism must be kept as the servant of worship and not the master.

Some of us never learned the value of prayer, nor its realism, until bombs and lead poured from the sky and shook the earth around us, spilling dirt and stones on top of us as we huddled in our foxholes. Experiences like those

are never erased from the memory. Prayer, then, along with the promises made to God in these experiences, likewise will continue to be very real to us. But, as the workers in the Old Testament, we united work with our prayers; for we dug the holes and then prayed! That is the kind of Church our world needs!

A definite stand for what is right and against what is wrong must be made by our Churches. This will include the defining of each and then the firm, ready support of all that is morally upright. We feel that our world is in the abyss of war today because Christian people, who are, by the way, the Church, were afraid to stand up for the right and do it aggressively. We believe that the Church has a better, more definite proof of what it teaches than any other institution in the world! There is then no need for it to be afraid!

Foremost in the campaign against sin must be evangelism by the Churches. This must not be a two or three week effort, once a year, but must be an all out, all year job in which the whole membership fervently, whole heartedly dedicate their powers to the winning of souls to Christ. Men must be at peace with their God before they can be at peace with men of all nations. The true message of the Church is the only way to find peace with God.

Many times we have been unable to have any worship services at all on Sunday because the tactical situation would not permit. But we had our worship services even if they didn't come until later in the week. Our Church program is an all week affair and we feel that that is a good policy. The Church buildings at home are built and maintained at quite a cost yet are used one day and perhaps one night out of the week. What a waste of valuable property! The powers of evil never rest.

The influence of evil has been eating at the heart of social life long enough. We want to see our Church have its rightful place at the heart of society. The Church of our forefathers was the center of the community, socially as well as religiously, and we might even say it was the center materialistically, too. We feel that the Christians must again



place the Church in such a position. Wholesome recreation for young people furnished by the Church through game room, gymnasium, club rooms such as are now used for Servicemen's Centers, and competitive sports are only a few suggestions. Not only will these aid in the life of the Church, but they will meet and conquer the problems of Juvenile Delinquency in the urban and suburban Church Areas. They will definitely meet the problem of the closed doors of so many rural Churches.

Another good we expect from this social side of Church life is a closer COOPERATION between the denominations. The forces of evil are not divided and competing as our Churches seem to be, but are banded together to defeat Christianity and its influence. All Christians need to work together to overcome the evils that have caused this war and the destruction of so many lives. We must unite our efforts to stamp out Race Prejudice, Juvenile Delinquency, and Unemployment which breed so many other evils. In all this let us never forget that sin in the lives of people is the greatest enemy of the Church and Humanity, and so must be fought continuously.

The greatest opportunity in Christian Missionary History will be presented to the Church with the Coming of V-Day. We have seen the subhuman depths to which many of our erstwhile enemies have gone in their concentration and labor camps. We know the revolutionizing power of Christianity and we know that it is the only cure for such a pitiful condition. We want our Churches to plan and work to meet the need of the deluded millions in Europe and Asia. These people will respect and accept no half-hearted efforts for they have been through hard, strenuous times. They will receive a vigorous Christianity with open arms. These "deluded millions" want "Someone" in whom to put their faith, and we know that Christ is the only "Someone" who will never fail.

Just as American Industry has led the world at war, American Christians must take the lead in Christian Enterprises in the post-war world. Many of us have dedicated our lives to this service since we have been overseas and

we want to be able to step from the service of country into the service of Christ upon our return. Our Churches are the channels through which we want to do this work.

Now just a word to our Pastors at home. We have a new job for many of you. The Army Pastor whom we call the "Chaplain" has been more than a preacher to us. He has been our guide and counsellor in problems spiritual, domestic, and financial; in fact, he has done what he could to help us with any problems which confronted us. This same spirit will offer to you, our Pastors at home, an opening to many homes and lives of returning servicemen. It will put the Church and Christ into the hearts of many if you will continue to be guide and counsellor. Our Chaplains have also been just a friend who would talk with us when we were lonely and blue, or when everything seemed to go wrong, or everyone seemed against us. Of far greater value to us than these, he interpreted God's Word for us; he made God real and close to us. The Chaplain made us to see that Christianity is the Practical Way of Life.

All of these things may seem like a lot to expect, but we know that our strength as a nation is only as strong as our faith in God. Surely God would not have us do less in His name, for His own expressed purpose for the Church is a total Christianity. Such Christianity is the only totalitarianism that we will respect or tolerate!

ONWARD THEN O CHURCH UNAFRAID!

## **The Pattern of Consecration**

**John Taylor Stallings, Nicholasville, Ky.**

As an unregenerate man, Paul had found a contradiction at the heart of his being. Within him was a warfare between the carnal mind with its disorderly desires and refusal to be subject to the will of God and the spiritual man which delighted in the Divine will. Not only did the conflict make his conscience fearfully sensitive, but the carnal nature rendered his spiritual nature so impotent that he felt himself "sold under sin." He exclaimed, "The good which I would I do not: but the evil which I would not, that I practice." In despair at the captivity of his soul to evil he cried, "O wretched man that I am!" He prayed, "Who shall deliver me from bondage to my evil self?" Then Christ came into his heart and life, transformed his inner disposition, and gave his spiritual man the ascendancy. He found God working in him both to will and to work the Divine will and to give his higher self the victory over his lower self. In joy at the spiritual strength and triumph which had become his he cried, "I can do all things in him that strengtheneth me." No longer were there rival systems of ideas and impulses within him. Christ so unified his nature that his thoughts and habits followed a harmonious pattern of life. The achievement of a unified self in Christ ended his inner strife, banished the sense of futility, and flooded his heart with peace and the consciousness of spiritual power. Through faith in Christ crucified and risen Paul became a forgiven, liberated, and integrated soul. Thus the cross became for him the symbol of all of the peace, hope, and power that God had conferred upon him in Christ Jesus. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In accepting all that God had done for him in the sacrifice of Christ on his behalf, Paul asked himself what manner of man he should become and what manner of life he should live. One cannot thoughtlessly and selfishly receive the benefits of a great sacrifice. As he thought of the precious blood spilt in the First World War and of the respon-



sibilities it placed upon those for whom the sacrifice was made, a young poet wrote:

"To you from falling hands we throw the torch!  
Be yours to hold it high!  
If ye break faith with us who die,  
We shall not sleep, though poppies grow  
In Flanders' fields."

God forgive us in that we turned again to lust of wealth and power, and failed to keep faith! But Paul was not one to frustrate the grace of God. He would be true to what God had done for him in love, and pain, and patience. He accepted Christ's sacrifice in honor as well as in faith. He found that it separated him from sinful pleasure, vain ambitions, and inordinate greed. It made him a sharer in Christ's passion and a partaker of His sufferings. "By the grace of God," he says, "I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

### Identification

Through his knowledge and experience of the grace of Christ, Paul found himself and his life inseparably bound with his Lord. So deep and real was his discipleship to Jesus that he could say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and that life I now live in the flesh I live in faith (in fellowship with Christ), the faith which is in the Son of God, who loved me, and gave himself for me." To the Philippians he wrote, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, that I may know him, and the fellowship of his sufferings, being conformed unto his death."

It has been strikingly pointed out by Reverend Gwilym Griffeth that the crises in the life of Christ find a parallel in those in the life of the Apostle Paul. In the wilderness Jesus rejected the temptation to secure the kingdoms of the world and the glory of them through easy and popular compromise, and turned to the way of toil and self-sacrifice. In becoming a disciple and apostle to Jesus Christ, Paul had

to renounce his place in the Pharisaic party, the hope of the leadership of the Sanhedrin and of becoming a hero and idol of the Jewish people. From the beginning Jerusalem was hostile to Jesus. Would not the Christians there welcome the newly converted Saul? "When he was come to Jerusalem, he essayed to join himself to the disciples; and they were all afraid of him, not believing that he was a disciple." He would probably have been rejected as a spy had it not been for the generous and courageous Barnabas. In Nazareth, after he had entered upon His public ministry, Jesus fared poorly among His kinsfolk and friends. After he had preached in the synagogue, the people sought to fling Him from the brow of a hill and kill Him. His mother stood puzzled and hesitating, and His brethren did not believe on Him. In his bitter disappointment, Paul went back to his old home in Tarsus, but his own people do not seem to have welcomed him. It seems more likely that they ostracized him. F. W. H. Meyers' picture of him, thereafter, is most likely true:

"Yes, without cheer of sister or of daughter,  
Yes, without stay of father or of son,  
Lone on the land and homeless on the water,  
Pass I in patience till the work be done."

In a critical time in His ministry the multitudes turned from Jesus. It was a sad experience for His disciples and for Him. In his complaint, John quotes the words of the prophet and applies them to his Master; "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" Paul often experienced such rejection. At Antioch his words were contradicted by the Jews; he was sometimes shamefully treated and stoned; the wise men of Athens laughed him to scorn. Agrippa giped him, and Festus called him mad.

The opposition to Jesus at Jerusalem had grown so bitter that it had reached the stage of murderous intentions. Yet Jesus, although He knew what would befall Him there, set His face to go to the Holy City. "The Jews were but now seeking to stone thee," said His alarmed disciples, "and goest

thou thither again?" Nevertheless, He went on, and, at length, to His death for the world's redemption. What of Paul? At length he felt "bound in the spirit to go to Jerusalem, as Jesus had "steadfastly set his face" to go there. The Ephesian elders wept in fear that they would see his face no more. At Tyre the disciples warned him that Jerusalem would be his doom. At Caesarea Philippi, Agabus the prophet bound his feet and hands and said, "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the gentiles." Like his Lord he went on to Jerusalem, was betrayed into Gentile hands, and to death. Was Jesus betrayed by Judas? Paul suffered from "false brethren." Was Jesus forsaken and lonely at the last? So was Paul in his imprisonment. All of this is intensely interesting, and no doubt it throws light upon Paul's words, "I live; yet not I, but Christ liveth in me." Truly it must have seemed to him that God was revealing His Son over again in him. However, we must look beyond this parallel in the details and even in the crucial events in the life of Jesus and those in the life of Paul if we are to understand the depth of the apostle's union with his Lord.

In what, primarily, did the union of Paul with Christ consist? It was essentially spiritual. Paul was one with his Lord in spirit. The disciples often recalled how Jesus had sat one day on the Mount of Olives and looked long and wistfully upon the Holy City. Her walls rose in their strength. The great temple shone under the brilliant Syrian sky, while the smoke of incense streamed up into the blue of heaven. Yonder on a hill to the north was Bethel, Israel's old sacred city and the place of Jacob's vision. To the south, the houses of Bethlehem lay along their ridge. Beyond the city rose the Judean hills. The scene was moving, not simply for its radiant beauty, but much more for the stories it brought to mind. Here David had dreamed and planned and worked to establish a kingdom. Yonder Isaiah had preached, and Jeremiah uttered his laments. Thither multitudes of pilgrim feet had come to pray and revive their hopes. But yonder in the city thoughtless throngs surged through the streets, while the merchants drove shrewd bargains, and

the churchmen manipulated even the worship of God to increase their treasures and power. In tones of passionate distress and sorrow Jesus cried, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!" He saw his people going on their sinful and thoughtless ways to disaster, and his heart was filled with poignant sorrow. Did not Paul feel something of this sorrow at the sins and loss of his brethren according to the flesh? At the hardness of the Jews he cried, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Out of his fathomless and questing love, Jesus said, "The Son of man came to seek and to save that which was lost." Out of a wistful and wounded love, Paul cried, "My heart's desire and prayer to God for Israel is that they might be saved." So great was the measure in which he was one with Christ in his compassionate love for men that the spirit of the apostle was inseparably intertwined with that of his Lord. Is not such sharing with Christ the sum and substance of true discipleship?

### Dedication

On the positive side, Paul's sharing with Christ meant a supreme dedication. With utmost devotion and unwavering resolution he would live to bring men into reconciliation with God, and would strive for the advancement of God's Kingdom in the hearts, relationships, and affairs of men. All of his gifted and dynamic manhood would be given without reserve to serving Christ's cause among men. If, as a Pharisee, he had been given to doing his own will, as a Christian, he would do Christ's will. Christ should have the mastery, direction, and full devotion of his life. This gave Paul a sense of mission and a true life-work. You find his sense of dedication in such words as these, spoken in the face of hardships and dangers, "None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy." After Damascus and Arabia, Paul is one of those dedicated spirits,



"Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield."

As a disciple and apostle Paul was utterly and resolutely given over to Christ's cause among men.

Every worthy life is given to a supreme task, and to this all other interests become secondary. Wherever you have noble and lasting achievement, you have solemn and unyielding committal of some one's powers, time, and strength to that achievement. A truly great painter concentrates mind and heart upon his picture. Every worthy poet gives his life to his poetry. Wordsworth is called the poet of nature, yet he really belongs in the great spiritual tradition of Spenser and Milton. His message about human life is essentially religious. His views of God, man, and society are distinctly Christian. As Milton felt called to justify the ways of God to men and Bunyan to point out clearly the road to the Celestial City, Wordsworth felt called to set forth ways in which God speaks to our minds and hearts through His creation and the simple things of life. A vision of the Divine purpose in his life came to him one glorious morning in his youth:

"The eastern sky

Was kindling, not unseen, from humble copse  
And open field, through which the pathway wound  
And homeward led by steps. Magnificent  
The morning rose, in memorable pomp,  
Glorious as e'er I had beheld—in front,  
The sea lay laughing at a distance; near,  
The solid mountains shone, bright as the clouds  
Grain-tinctured, drenched in Empyrean light,  
And in the meadows and lower grounds  
Was all the sweetness of a summer dawn—  
Dews, vapors, and the melody of birds,  
Laborers going forth to till the fields.  
Ah! need I say, dear friend, that to the brim  
My heart was full; I made no vows, but vows  
Were made for me; a bond unknown to me  
Was given that I should be, else sinning greatly,  
A dedicated Spirit. On I walked  
In thankful blessedness, which yet survives."

The poet felt that the very voice of God had spoken to him. "I made no vows," he says, "but vows were made for me." Henceforth he should be, "else sinning greatly, a dedicated Spirit." He accepted his Divinely-given mission, and devoted his gifts and days to his art with the spirit of a prophet of the Most High.

In a similar, but even more glorious way, Paul felt called upon to dedicate himself to spreading the Gospel of Christ as a means to bringing in God's Kingdom among men. At the Cross of Christ he saw the way of life, the path of duty, and the glorious privilege of serving God and ministering to men in the things of the Spirit. Henceforth, his one passion was to preach Christ to men. Well has the poet written of him:

"Oft when the Word is on me to deliver  
Lifts the illusion and the truth lies bare;  
Desert or throng, the city or the river,  
Melts in a lucid Paradise of air.

Only like souls I see the folk thereunder,  
Bound who should conquer, slaves who should be kings—  
Hearing their one hope with an empty wonder,  
Sadly contented in a show of things;

Then with a rush the intolerable craving  
Shivers throughout me like a trumpet call—  
Oh, to save these, to perish for their saving,  
Die for their life, be offered for them all."

His heart was cleansed of eager selfishness and love of ease and fame by the burning passion to extend the Kingdom of Christ throughout the world. Mind, heart, and will were dedicated to this great task.

True discipleship to Jesus Christ means the end of self-seeking, and the enthronement of God's blessed will in one's life. By His toil, patience, and passion, Jesus sought to save men from the curse and doom of sin, and to show them the splendour and sweetness of life when lived in love for others and glad obedience to God. If we be genuine followers of Jesus we will shart His passion for the redemption of men, and for making righteousness and good-

ness prevail in the earth. It is but natural for a true disciple to forget self in the effort to bring in God's blessed Kingdom. We will give ourselves in ministries to those suffering from poverty, pain, and loss. We will seek to lead the sinning to Christ that they may experience His forgiveness and love. Earnestly, will we seek that the downtrodden shall have mercy and justice, that the distraught shall find cheer. Joyfully, will we consecrate our gifts, strength, and time that men may come to know Christ and His way of life. Eagerly, will we dedicate ourselves to the glorious task of bringing in God's Kingdom among men.

### Renunciation

Again, sharing with Christ meant a great renunciation. To stress the utter and irrevocable separation of the world from him and himself from the world Paul said, "the world had been crucified unto me, and I unto the world." That the separation between himself and the world was mutually drastic and repugnant is clear. The question remains, "What did the apostle mean by 'the world'?" What world did he renounce, and what world should we renounce? Certainly it is not the world of nature, with its order and beauty, that we are called upon to oppose. Jesus found the light of the sun, the lily of the field, lake, river, and winged bird, friendly to the spiritual life. While Paul does not seem to have had as fresh a sense of the beauty of nature as did his Master, he felt that God's creation is good. In writing to the Romans he said, "The invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even his eternal power and divinity." It is not the world of nature that we are called upon to renounce as being the implacable foe of the spiritual life. Nay,

"Heaven above is softer blue,  
Earth around is deeper green,  
Something lives in every hue  
Christless eyes have never seen.

Birds with gladder songs o'erflow  
Flowers with richer beauties shine,  
Since I know, as now I know,  
I am His and He is mine."

It was rather the world of evil desires, sinful pleasures, and disabling amusements that Paul renounced. The innocent and genial pleasures of home and social life are a source of joy and strength. Nor are we called upon to repudiate any pleasureable experience, so long as it is not harmful to ourselves or others. Nevertheless, John warns us against "the lust of the flesh, the lust of the eyes, and the vain glory of life." Paul declares that if one enters into life in Christ he will become dead to the carnal nature, and deny the carnal motives, impulses, and appetites. Indeed, to Paul to have life by the Spirit is to walk by the Spirit. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are after the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." In this day when so many professing Christians seek to mingle spirituality with worldliness, the words and example of Paul are full of stern rebuke and warning. If discipleship is genuine, it will forego sinful amusement and excesses in pleasure. To walk by the Spirit is to crucify the carnal nature, to live unto God, and to serve spiritual ends. We are commended to detach ourselves from the spirit of the world. "Love not the world, neither the things that are in the world."

If one be truly consecrated he will reject all frivolous pursuits and all of those empty vanities of social life which interfere with his calling and influence. He is possessed with a purpose of such importance that matters of mere worldly import will not be allowed to interfere with his



God-given work. Essential matters such as the maintenance of a Christian home, service in the Church, the winning of souls and the training of children will be placed first, while unessential tasks are left to find other places or none at all. The spirit of consecration says,

"If thou hast squandered years to grace a gem  
Commissioned by thine absent Lord;  
And while 'tis incomplete  
Others would bribe thy needy skill to them,  
Dismiss them in the street."

If we be genuine disciples to Christ, neither the allurements of pleasure nor the endless distracting interests about us will be allowed to turn us from the performance of the tasks He has assigned us.

There is nothing so glorious and rewarding as the spirit of a mighty dedication. Moses found in the "re-compense of reward" greater treasures than the riches of Egypt. Life's highest fortune lay in finding a cause for which to live, pray, labor, and die. He forsook a throne, with the treasures and pleasure which surrounded it, but he found God and true work for God and men in the world. Had he stayed in Pharaoh's palace he would have worn royal robes and, perhaps, a crown; yet he would have ended a mummy with a meaningless life behind him. Because he answered God's call, he wrought out the Divine purpose in his life and achieved a wonderful self-fulfilment.

There is, of course, no virtue in doing difficult work and imposing sacrifices upon ourselves unless we have in mind ends worthy of the renunciation made and toil done. Dedication and renunciation are the way to achievement and triumph. "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." There is joy in walking with Christ and in doing the will of God. As the years pass, days dissipated in idleness and hours spent in sin become a burden and a reproach, but the recollection of yesterdays spent in faithful service to Christ fill the heart with joy. Moreover, while there is joy in serving Christ in this present life, we must

not forget that in ages to come and in the eternal habitations we shall show forth the riches of God's grace in the enjoyment of heavenly rewards. To those who serve, as well as to those who endure persecution, Christ's words apply, "Rejoice and be exceeding glad for great is your reward in heaven." Let us go to our tasks with girt loin and lighted lamp, looking unto Jesus the Captain and Perfecter of faith. Who for the joy set before Him endured the cross, Who has set down at the right hand of God, and in Whose presence there are joys forevermore.

Someone asks, "Is it possible for one to have this sense of mission and dedication in our day? Can one hold a supreme purpose with singleness of aim in our complicated and distracting world?" In reply, let me simply say that there are those who do it in marvelous measure. In Paul, consecration reached a high water mark; yet our age has had those who were deeply, genuinely, and effectively consecrated to Christ's cause. One thinks of Russell Conwell and his blessed achievements for God and men. He built up a great church, founded a great university and medical college, erected hospitals, and gave the privilege of Christian education to thousands of young men and women.

A particular experience had much to do with bringing him to Christ and into the spirit of consecration to His service. He was born on a rocky Massachusetts farm, but as a boy he yearned for knowledge. At Yale he took the liberal art and law courses simultaneously, while supporting himself as a hotel clerk. The War Between the States found him a captain in the Union Army. His orderly was a diminutive boy named John Ring, the son of an old neighbor. Johnny was deeply devoted to his captain and to a highly ornamented sword which had been given the captain by friends. One morning the enemy forced Conwell and his men to beat a hasty retreat. They abandoned their tents and equipment, sped across a river, and set fire to the wooden bridge. The precious sword had been left behind, and Johnny Ring rushed back to rescue it. As he was returning through the bridge it collapsed, and the lad, badly burned and crushed, fell into the river. He was taken to a hospital where he

died; but in death he was clutching the sword which had been placed beside him. "When I stood over his body," Cromwell said, "and realized that he had died for love of me, I made a vow that I would live, thereafter, not only my own life, but also the life of John Ring, that it might not be lost."

When the lawyer became a minister he carried into his work the spirit of unusual devotion. He felt under an obligation to do his utmost. He sought to pay his debt as he built a church, a university, and hospitals, and delivered his lecture, "Acres of Diamonds," six thousand times, and gave the proceeds to make it possible for a multitude of young men and women to secure an education. Yes, it is possible for a disciple of Christ, whether in a prominent or a lowly sphere, to experience a great dedication in our day. The conditions are the same that they were in Paul's day. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

# Baptists in the World Today

Calvin M. Thompson,

Pastor Delaware Street Baptist Church  
Syracuse, N. Y.

Southern Baptists enter the second century of co-operative work. In 1945 they celebrate the one hundredth anniversary of the forming of their convention. The record of the years shows that God has led and his people followed. People bearing this name represent nine percent of the total population of our nation. Add those who are not active members and the percentage goes much higher. A group of that size should exercise a tremendous influence in the life of this nation. They could be the outstanding moral and spiritual force in the land. Membership in their churches is open only to those who have of their own volition accepted Christ as Saviour and Lord. In baptism they have publicly died to their way of living, have been buried to that way of life and have risen new men and women in Christ Jesus. They have given themselves to the Risen Lord, to take orders from him and him alone. The entire membership of every church has become a holy priesthood unto God. The Holy Spirit, sent by the Lord to take his place after his ascension, is the personal guide of their living and thinking. These beliefs are incorporated in their system of church government. Because of this fact no religious body should be more susceptible to the leadership of Christ. Knowing the power of the early Christians they seek to conform to the ways set down by their Lord Christ. To them there is no unimportant request that Jesus made of his followers. "If ye love Me, ye will keep my commandments," they still hear him say. In instances when one is inclined to gloss over some of his instructions they hear: "Why call ye me 'Lord, Lord' and do not the things that I command you?"

"I am the vine, ye are the branches . . . apart from me ye can do nothing . . . He that abideth in me and I in Him the same bringeth forth much fruit . . . herein is my Father glorified that ye bear much fruit." "He that believeth on me, the works that I do shall he do also; and greater works



than these shall he do; because I go to my Father." These are the words of Jesus. When Jesus returned to the Father his work was not to be curtailed but enlarged. Knowledge which would be required by changing conditions would be given. The Holy Spirit would lead them step by step into all truth. This was to be the age long program of Christ until his Kingdom had come.

The Apostle Paul used other language to make clear the same thought. His favorite expression was "the body of Christ" and individual Christians as "members" of that "body of Christ." Since the body was Christ's body it naturally follows that Christ's mind and Christ's spirit will control His body. The way Jesus acted in the human body of his earthly days is the way the body of Christ is to act in every age. What he did and said, what he felt was essential, his body should be doing and saying and feeling essential today. With this in mind it becomes necessary to go back and view again Jesus in his earthly ministry.

### **I. Jesus spoke with authority to His day**

"It hath been said by them of old but I say unto you," Jesus told the multitudes. God had made man in his image. Jesus was telling the truth which God had planned for man. Man was free to disregard the truth and even kill the bringer of truth but Jesus had the obligation to make known the only truth which could make possible proper living among men. In synagogue, on the highway, in homes, at the village well, wherever he could find people he spoke truth. He gave it to them in stories so simple that even a child understood. Those who seldom went to the synagogues, even those who were outcasts from religion knew what God's truth was while Jesus was in Palestine. The ills that man was heir to could be cured when the truth of God was lived. List the stories of Jesus. See how completely they cover the realm of human conduct. He did know what God wanted men to do with their money, even that money beyond the tithe which was to be brought into the House of God. He dared to infer that a hated Samaritan who cared for one left dying on a highway came nearer pleasing

God than a priest who kept himself ceremonially pure but left a helpless man untended. He scorned a religious attitude of simple justice—"an eye for an eye" when the law of God was love, a love which should lift and help. He said by action that a morally good, young ruler who would not bring his whole life under the control of God was lost.

The sermons which Jesus preached were not forgotten as soon as they were uttered. They were discussed and debated wherever people gathered. Even the Scribes and Pharisees who did not spend their time listening to him had accurate information as to what he taught and its reaction on the people who listened. The authoritative voice of the Carpenter of Nazareth hunted men out of high places and low and confronted people everywhere with the truth of God. They of Galilee and Samaria and Judea did know what Jesus had to say about life and conduct. The whole of life was to be brought into conformity to the way of God. Therefore they must know what was the way of God for the whole of life.

There was no general, over-all formula which was wordy and vague and possible of evasion. How quickly Jesus brought into the open those who would hide behind legal vernacular! "And who is my brother?" one asked, hoping to lose Jesus in a maze of discussion. He soon found out what the law of brotherly conduct required. No one received such direct and forceful handling as those who tried to make their religion a cover for conduct out of line with the purposes of God. Jesus knew what every true believer in Jesus knows. There cannot be a mixture of part truth and part evil. Such a mixture is just as dangerous as a mixture of water part pure and part impure. The entire mixture is contaminated. No one in Palestine when Jesus walked its highways could say that he did not know the truth of God.

Did you notice that the twelve and later the seventy were sent out to carry his message? They announced his coming to preach and teach again in their communities. The truth of Jesus reached into the outlands, even to lepers and those long separated from their fellowmen. The voice of

divine authority was heard speaking to business and professional men, to traders and to servants, to public servants, to soldiers, to housewives, to children. Evil and false conduct in the temple as well as in the government were not permitted to go unchallenged. The authoritative voice of Jesus is needed again today.

Bernard Bell in "Religion for Living" says: "It is unfortunate that the majority of American Christians seem to take their religion, a purely personal piety, from their ministers, but their politics from their newspapers." Lloyd George a quarter of a century ago said: "It is Christ or chaos." He was looking out over a world in which people lived. He was talking of relationships between nations and between groups inside nations. He was speaking at a time when people were waiting for some Inspired Voice to say: "This is the way of God. Walk in it." Voices were heard. In Russia, Lenin and others like him, had a program. They said that "religion was opium" to drug the poor masses. They offered a new and daring plan which was to bring a new day for Russia, but a day in which God would be ignored. It isn't necessary to recall that the Greek Orthodox Church was dominant in that land. From Italy, the seat of the Roman Church, the loudest voice, one which captured the imagination of the people, was that of the funny little man who is now discredited and dead. The land in which the Reformation started gave us Hitler. It is true that there were a few minor voices of protest but they were protests, that and nothing more. These are all memories of the past. The United States is part of the World. The terrible problem of unemployment and the worries incidental to it have been for the moment wiped out. Matters which touch the life of every person are up for consideration. Issues which affect the future for either good or bad are before the nation every day. People want the best wisdom, the surest leading toward better ways. If Jesus were in the United States today would he be silent? The God-Man was able to make the truth of God for life known when he was in the flesh. He had the truth. He dared not be silent. Does not that same imperative rest upon his earthly representative today?

When he left the earth there were less than five hundred who had given their lives to him. Today in this country he has among Baptists more than 20,000 times that many. Could not that body of Christ become the authoritative voice of Christ? It may be true that the message will go unheeded again as it was when Jesus spoke it in Palestine, but the voice of Jesus was heard and people did know what God had to say.

There has never been a time in this country when religion had the chance it now faces. Some months ago a minister was with one of the national figures in post-war planning. This man had been connected with the League of Nations staff after the last war. He has been close to international finance and business affairs ever since. More recently he has been giving himself in an attempt to make the future a safer and a better one. "What chance will some of the fine post-war plans have?" was the question put to him. Then he explained that the answer was largely in the hands of the preachers of the country. What he meant was that faith and hope and honor and integrity must control the leaders in government and business and labor. It must seep down into the masses of the people. If people do not have faith, fear and selfishness will ruin the best laid plans. That opinion is concurred in by the vast majority of thinking men.

It is all very well to say that the realm of churches and preachers is in religion. Those who have the teachings of Jesus for life know that his teachings are the truth and the only truth. They must not fail their God, their generation. Others with half truths or less are pouring out to the public solutions which are no solutions, or only part way solutions. One should not speak about "blind guides leading the blind" who has not himself offered guidance which was not blind, in times when it could have been followed with profit. We have to live in this world and pay the penalty of mistakes. The Christ who told the disciples that the Spirit would guide them step by step into all truth is the one who makes that same offer for us of this generation. He wants to speak with authority through his body, his people.



## II. Jesus acted with authority

In John the eighth chapter is recorded the incident of the woman taken in her sin. The legal authorities, empowered with carrying out the death sentence on her, brought the woman to Jesus. They hoped to humiliate this Man whom they despised. He neither dodged their question nor did he refuse the issue. He gave them the word of God. "He that is without sin let him, first, cast a stone at her," was the Master's lone comment. He stooped down and wrote in the sand. The crowd melted away, including the legal authorities. "No man condemns me," said the woman. "Neither do I, go and sin no more," replied the Master. The daring of Jesus had saved that woman's life and won her to glorious womanhood. He had not registered an empty protest. He took sides. He did something when it should have been done. Turn to the next chapter of John. A man born blind had become the object lesson for moral instruction. The public had been told that he was blind because of sin. It was either sin committed by his parents or sin that he had intended to commit. So the religious leaders had used him as a horrible example. The disciples of Jesus had fallen in with such thinking. Then came Jesus. What was the answer to the riddle—whose sin brought the blindness? Jesus said, by action, that every case of human need is a divine opportunity. He did not want that lesson to be forgotten. "I must work the works of Him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world I am the light of the world." Jesus used divine power. He gave the blind man sight.

Anything that God would have done, Jesus did. In the temple He drove out those who were abusing God's House. He had divine authority for what He did. God had planned that "my House shall be called the House of prayer but ye have made it a den of thieves," therefore Jesus was duty bound to act when God's House was misused. There were times when the regularly chosen officials asked Him by what authority He acted (Matt. 21:23). They resented His interference in that which they felt was none of His business.

In two reported periods of training the twelve were sent out, and later the seventy, not only to teach and preach but to do what Jesus had done. They were overjoyed to find that God honored their acting with divine authority. They discovered that to them was committed a task of doing something about the hurts of mankind. Christ gave more than His sympathy. They were to go beyond sympathy in dealing with human need. Not the limits of their own ability but the fullness of God's resources were to be drawn upon. Today that same approach to human need is expected.

On November 16, 1944 there appeared a two page "Ad" in the Western Recorder. Three pictures of shacks unfit for human habitation were shown. "Hundreds of Kentucky children are today living in hovels like these" said the article in bold capitals. "What kind of citizens will they be?" the writer asked. "Statistics prove that there are between 35,000 and 48,000 helpless and dependent children in Kentucky. Our 'quota' as Baptists is at least 5,000. We are today taking care of only 350"—these quotations were culled from that article. Any denomination which can publish an "Ad" like that shows it is facing the facts. God wants such conditions changed. He will change them with the fullest coöperation of those to whom He has entrusted his work. It is bigger than providing money to care for orphans. It goes into the wrongs of the social system which permit conditions like those to exist. You can rest assured that God is more than proud of such Christlike realism and action. Every area of life which needs the wisdom and the touch of Jesus should be entered with equal sagacity and daring. The followers of Christ must blaze the trail even as did their Lord. They must accept no wrong as a permanent condition which cannot be changed. Christ's people should be light for the lost and the oppressed of the earth. Those who do not believe in our Lord, who are not members of our churches, should by our action be able to say: "Those people are acting with divine authority. Surely God is leading them and they are obeying him." It should be said of us as of the early disciples: "They took knowledge of the fact that they had been with Jesus."

### III. Jesus won followers by the authority which he showed in teaching and action.

Before ever He told of His death on the cross, by which he would draw all men to him, he had won James and John and Simon and Andrew and scores of others to become his followers. Convinced that he had "the words of eternal life" they gave themselves fully to him and his ministry. Seekers after truth and life will be convinced by teaching and action which give evidence of divine leadership. They could not point the finger at Jesus and say that he lacked evidence of the leadership of God either in his teaching or his conduct. Can that much be said of those who bear his name today?

There are voices of authority being heard. We are paying billions of dollars and precious lives because the masses of mankind have listened to "blind leaders leading the blind." In the sixteenth of Matthew Jesus told His disciples that the authority of God was being committed to them. They were to be the voice of God. They were to act with the authority of God. They would bind and loose for eternity. That is authority. One religious denomination claims that this command was given directly to it and to it alone. They are being heard, speaking with authority, on practically every phase of life and conduct. They have convinced their own adherents that they speak with the voice of God. This does not mean that their adherents obey their injunctions too well. State churches in Europe seemed unable to present a voice of authority to match either Mussolini or Hitler or Lenin and Stalin. Our nation came into being because our forefathers felt the hopelessness of that state church set-up in Europe.

Face to face with the words of Jesus in Matthew sixteen we must admit that our Lord did expect that His disciples in every age would be God's voice of authority. Baptists say that claiming long years of connection back across the years, clear back to Peter, does not mean that such a body is the custodian of that responsibility. They who most nearly obey the voice of Jesus, whose way of life is nearest in

accord with what Jesus taught and did while he was in the earth, are the ones who best can speak with truest authority.

Baptists cannot turn aside from the command of Matthew sixteen. They must speak with authority, authority which touches the life of man. Those who come nearest to understanding the mind of Christ are to speak and to live the mind of Christ. If those who know the truth will not speak with authority, they have been unfaithful to their Lord. They are untrue to a lost race which needs to be led into all truth. Much is expected of religion in the days to come. Will God's people be equal to the task? It all depends on them. Because God is speaking directly to millions of Baptists as individuals does not mean that he speaks a certain kind of truth to one group and another kind to another. There is no division in truth. What Jesus lived and taught God approves totally. The whole universe of God with millions of heavenly bodies is bound together and works as a co-ordinated unit. It is bound up in the will of God. Cannot a great denomination be bound together, obedient to the Living Christ, empowered by His Spirit? Cannot such a group find the truth for this day and this generation? There should not be any hazy, fear-filled expressions of varying sort coming from the mind of Christ as found in "His body."

The world will never believe in divine leadership if those who claim it, have a discordant, unsound and unsure expression of the truth which their God is revealing to them. God is not a God of discord but of soundness and harmony and truth. It was the boldness of Peter and John which made men see that "they had been with Jesus." There was no cowardice in Jesus. He spoke truth and stood by truth although it sent him to the cross. The denomination at large must study itself in the light of the demands of today and find what institutional agencies it needs to be authoritative in voice and action. God has banded His people together to do a united work.

Local churches and their ministers must see themselves in the light of Christ's authority. They should be able to



speaking and should speak the truth touching all of life as did Jesus. They must be for their communities the voice of authority. They must be willing to give light on matters of the first importance even as did Jesus. They must see their churches as the institution through which Christ reaches out to do in their communities what the Master would himself do if he were in the earth again. The church must be both the place from which the truth is taught and proclaimed and the active agent which lives the work of Jesus. As he sent the twelve out and later the seventy to his total ministry he still sends out his local churches to do his bidding.

Baptists of the south face their second century. They should occupy first place in moral and spiritual leadership in their southland. The greatness of their witness should be known to the ends of the earth. By their size and their nature we would expect such leadership of them. If they do not become the authority for God, then someone else will take the place which they failed to assume.

# **Baptist Churches and City Planning**

**Professor George Gordh**

**Mercer University, Macon, Georgia**

City papers in recent months have carried numbers of times pictures of a certain sort. Two characters have been portrayed holding hands out toward each other. A check is passing from one to the other; it is a contribution to a City Post-War Fund.

Post-war planning is taking place in many cities in the United States today. It may be that we are taking a step forward in civilization. Planning houses, planning food, planning factories—these we have known. But there is an element in the planning of cities that is not present in the same sense in the planning of houses. Cities must be planned for the common good. There is a moral element in the planning of the city of the future. The common good is at stake. And because a moral element is at stake, the church must be vitally interested.

Some Christians will disagree with me about this. So concerned are they about their citizenship in a heavenly city that they are indifferent to their citizenship in an earthly city. I cannot quarrel with them. They have the right, and they have the opportunity to express their convictions. The Bible, however, repeats the picture of the Hebrew who loves the Holy City: "If I forget thee, O Jerusalem, let my right hand forget its cunningness." And I cannot put aside the memory of a man who looked across to the city beautiful and mourned over it because he could not gather it to himself. If through the ages men began to learn that they must not look to the earthly Jerusalem for their final home, they still expressed their sorrowing concern for the earthly city in which they were sojourners. Otherwise the words of the prophets have no meaning, the tears of Jesus no effect.

## **The Democracy of the Churches**

I speak as a democratic citizen, as a private citizen in a democratic community. I do not hold a gun to point at you,

saying, "This you must believe." If someone disagrees with me, it is his right to speak also. Further, it is my duty and privilege to give him a hearing.

I am a member of a Baptist church; a member of a religious democracy. Therefore, I speak as a democratic citizen within the church. I cannot stand with a gun and say, "Fellow Baptists, this is what you must believe." If a member of the church disagrees with me, it is his right also to speak. My words can coerce no one. But it is my right to speak as persuasively as I can to your mind, to your heart, and to your conscience.

I have used myself as an illustration of the larger relationship which holds between the democratic church and the democratic city. We as church people cannot stand over city planners with guns in our hands telling them how they must work. We cannot even insist that the public schools teach religion. We believe in democracy as a policy for churches and for governments. As Baptists we insist upon the priesthood of all believers, the right of every man to stand before God. This is what Luther fought for, and it is what our Baptist fathers fought for.

As I speak to you, seeking by persuasion to lay hold upon your minds, your hearts, and your consciences, so must the church stand before those who would plan the city of tomorrow. It seeks by persuasion to lay hold upon their minds, their hearts, and their consciences.

### **The Demand of the Churches**

The churches speak to all city planners in the name of common humanity; they speak to Christian city planners in the name of the Son of man. The word they speak takes the form of a demand: plan the city with reverence for human personality.

The word takes the form of a warning: If you put any consideration ahead of humanity, you are betraying man; if you who are a Christian put any consideration ahead of humanity, you are betraying the Son of Man. Some of the most gruesome discoveries of recent archeology have been unearthed under the cornerstones of Holy Land cities. There

lie yet the bones of infants sacrificed to insure civic prosperity. When a city was founded, a firstborn child was killed. The custom of infant sacrifice was, to be sure, not part of the worship of Jehovah. It was, in fact, contrary to that worship. The prophets preached against it. To them the life of men was more important than the life of cities. But, you say, we have done away with such customs. That is true; we have discarded the ritual of human sacrifice. But so long as men work under conditions which make them a prey to disease, so long as children grow up where they can scarcely help themselves from becoming thieves and cut-throats—so long have we preserved the doctrine that cities are more important than men. The ritual of human sacrifice has passed; the fact is still with us. The churches appeal to city planners—in the name of humanity and in the name of the Son of Man—plan for a city in which humanity is more important than the city.

The word takes the form of a guiding principle: measure every activity by the good or ill it works upon human personality. A yardstick is provided by which the interests of city planners are to be judged. Let it be placed alongside the concerns of planning commissions. Let it be placed, for example, alongside increase of business. Does business bring food to people, and does good food make better people?

To an extent it surely does. Does business bring better housing, and does improved housing make better people? Again, to an extent it does. Does business give people jobs, and does having jobs make people better human beings? Again, to an extent it does. And to the extent increase in business makes better people, it is a good. The churches say to the business man—they do not speak to him as experts in business—in the name of common humanity bring increased business to the city. But whenever business becomes more important than personality, then we can do with less business. Let the yardstick of human personality be placed alongside projects for beautification, another of the primary concerns of planning commissions. The man who lets the beauty of a flower speak to his soul becomes a better man. He who walks among pleasant lawns and stately trees may



well experience an exaltation of his inner being. But signs which read "Keep off the grass" may easily deprive children of the right to wholesome play. And boys throwing balls on streets where speeding automobiles bring swift death find it difficult to appreciate rosebushes growing on what might be a baseball diamond. The churches want a city where men's souls are fed by beauty; but when beauty becomes more important than human personality, then we can do with less beauty.

The word takes the form of an encouragement. It is not primarily negative; it is rather positive. The churches rejoice in the idea of a city in which men are healthier, wiser, more sensitive to beauty. If city planning can bring such a city to reality, the churches are for it.

### **The Donation of the Churches**

The right of the churches to demand consideration from city planners is in direct proportion to their ability to contribute to the city. They dare not ask if they are not prepared to give. The demand which the churches place upon the planners of the city is a moral demand; in a society which upholds the principle of separation of church and state it cannot be more. But the donation which the churches make to the city is a religious donation. It represents the peculiar task of the churches. It is based upon the conviction that the moral problem requires a religious solution.

Even the technical aspects of city planning present moral problems. The need which city planners must face is the need for men. And it is precisely the need for men which the churches should be prepared to meet. For the aim of Christianity, in at least one aspect, is to produce remade men, new creatures, men of a new sort. And it is the claim of the churches that men can be remade only when they are laid hold upon by something superhuman. Reverence for personality may well be a yardstick against which to measure civic projects, but personality achieves its full stature only when it reaches for something beyond itself. The appeal for morality on the basis of common humanity

can be answered only by an uncommon humanity. The way to make men good citizens of an earthly city is to make them citizens of the city of God.

Heavenly citizenship, however, must be more than a subject for sentimental songs. It involves earthly implications, and one great task of the churches is to render these implications clear to thought and actual in conduct. If the churches are to make a contribution to the planned cities of the future, they may well examine every area of their endeavor. Evangelism need not be less an offer of a gift to be more a challenge to a responsibility. Indeed the reception of the gift may come into question if the sense of responsibility is not forthcoming. He who has seen the vision of a heavenly city should be able to place common good above private gain. The Christian character which is the objective of religious education must embody a measure of self-discipline which will make men sacrifice present enjoyment to future benefit. And training activities, if they are to be significant, must surely include the development of techniques by which the Christian citizen may express his ideals within the organized political life of his time. It would seem, further, that in such a time as this one should not need to labor the argument that it is impossible to plan for better cities in the United States if worse cities are permitted to develop in other parts of the world. The contributions of missions to world citizenship are indirect contributions to American citizenship. If the churches, under God, can contribute to the cities of the future men whose heavenly citizenship is a glowing reality, they will fulfill all that the city planners can rightly demand of them.

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The churches live within two cities. The burden of what has been said is that the two must be kept in close relationship. But the two cities must not be confused, either in actuality or in ideal. And one of the great tasks of the churches is to maintain the distinction between the two. The city of 1954, 1964, or 2064, be it ever so well planned,

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will not be the city of God. It will still bear within it the marks of human weakness: shortness of vision, selfishness, and sinfulness. To say this is to be pessimistic to an extent. But to a greater extent it is to lay the only sure basis for optimism. For the optimism of the Christian is the optimism of Isaiah and of Paul: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

# **The Centennial of Tischendorf's Discovery of Codex Aleph**

**Roy O. Beaman, Louisville, Kentucky**

The now famous Codex Aleph or Codex Sinaiticus is both romantic in its discovery and revolutionary in its influence on the critical text of the New Testament. Constantine Tischendorf, the great German textual critic, made his epoch-making discovery just one hundred years ago, on a journey to the East in 1844 in search of Biblical manuscripts.

Trained under the grammarian Winer and others in the University of Leipzig, Germany, in the years 1834-38, he marked the birth of his impetus for critical study of the Bible-text from 1837 when he was but twenty-two. In editing the Greek New Testament in 1840, he formed the resolution to ransack the libraries of Europe for further evidence on the text. By the end of 1843 he had visited the libraries, so far as they were then accessible, of Germany, Holland, France, England, and Italy, and was dreaming of a journey to the East.

Financially encouraged by his king, Frederick Augustus of Saxony, and others, in April 1844 he entered upon an extensive journey by way of Egypt, Sinai, Palestine, the Orient, Italy, Vienna, and Munich, gathering manuscripts in several languages. In the course of his journey he came to the Convent of St. Catherine at the foot of Mount Sinai. The monks said they had no manuscripts, and when the European scholar pulled several down from their shelves, they exclaimed, "Manuscripts? Manuscripts?"

During his searches in the library of the patriarch at Sinai, Tischendorf chanced to notice in the waste-paper basket, stuffed with bits of old manuscripts, several leaves of vellum bearing Greek writing of an extremely early type, which from his previous studies he recognized at a glance. They were intended to light the monastery fires for the monks. They entered no objection to his taking the supposed waste paper, remarking that two basketfuls had already been thrown into the fire as useless. He had in his



hands forty-three leaves of the Greek Bible dating well into the fourth century. Since they would not allow him to take eighty-six more leaves of the same codex, which they showed him, he warned them that such manuscripts were too valuable to be used as fuel. The one further leaf they allowed him to copy served as a goad to keep up his interest to go to the Sinaitic peninsula again. In 1846 he published these forty-three leaves as *Codex Frederico-Augustanus*, in honor of his patron king.

Except for one leaf of Genesis 24, used as a bookmark in a codex of a history of the saints, his second journey to Sinai in 1853 proved fruitless as far as the great object of his search was concerned, though he brought from the East many other important manuscripts.

In a threefold way 1859 was notable for the indefatigable searcher for manuscripts. He became regular professor of theology and sacred paleography at Leipzig; his seventh larger edition of the Greek Testament appeared; and the crowning event was his obtaining at Sinai the remainder of *Codex Aleph*. On this third Eastern journey he travelled as an accredited agent of the Emperor of Russia, Czar Alexander II, the great champion of the Eastern Church, which we know as the Greek Catholic Church.

After a fruitless search of the library, Tischendorf had ordered the bedouins to make ready the camels to take him away. That day, February 4, 1859, the young steward of the monastery had guided Tischendorf on a short afternoon excursion and was in the evening taking refreshments in the room of the European. They talked of the Septuagint, copies of his recent edition of which Tischendorf had brought to present to the monastery. The steward remarked that he too had a copy of the Septuagint and presently produced it from the corner of his cell, wrapped in a red napkin, the only protection of its loose and often mutilated leaves.

To the extreme delight of Tischendorf he beheld the prize he had saved from the fire in 1844. But there was more than he had expected; not only the eighty-six leaves he had wanted in 1844 but 112 in addition on the Old Testament, making nearly one half of it recovered, besides a

complete New Testament in excellent condition, the Epistle of Barnabas, and about one-third of the Shepherd of Hermas in fragments.

Taking the treasure to his feebly lighted chamber, where there was no means of warming, Tischendorf scarcely restrained his emotions and set to work to copy off the epistle of Barnabas and the portion of the Shepherd of Hermas. In the morning he sought a temporary loan of the codex to copy it in Cairo, where the monks of Sinai had a monastery, but he was compelled to journey to Cairo to see the prior for his consent. This head monk sent a swift dromedary to bring the manuscript, and the Arab sheik returned with it by February 23. Even then Tischendorf could obtain only eight leaves of it at a time for copying.

In the Hotel of the Pyramids in Cairo, with the aid of two German scribes whose work he revised, Tischendorf patiently copied the 110,000 lines of the codex in two months, marking the 12,000 changes made by later hands. At last he prevailed on the monks to let him take it as a temporary loan to the Russian Emperor for publication. In the presence of the Russian consul, who made an official note of the presentation, the monks formally made the conditional present.

In the work of editing the codex for publication the great critic spent the next two years and a half. With extraordinary pains he had five different sizes of type cut and attempted to show the distances between the letters. The complete work appeared at Leipzig in 1862, with full prolegomena, a paleographical commentary, and facsimile plates, in four magnificent volumes, with presentation to Czar Alexander II, in celebration of the first millennium of the Russian empire, founded in 862 by Rurik.

Because of Oriental formalities the manuscript was not finally presented to the Czar until 1869. Then the newly-elected prior, Archbishop Kallistratos, and the monks of the Convents of St. Catherine and Cairo made the presentation. The manuscript was not sold but oriental backsheesh was expected. Accordingly the Czar sent seven thousand rubles to the library of Mount Sinai and two thousand to the

convent of Mount Tabor. This totals in our money about \$6,750, a great price then for one book but small indeed compared to the half million the British Museum paid Russia in 1933. The monks gave receipts for it to the Russian government, and Kallistratos wrote two letters to the German professor full of Oriental compliments and expressions of gratitude, stating that the codex was presented to the Autocrat of the Russias as "a testimony of eternal devotion." There was some question raised about his ethics and the manner of procuring it.

In 1933 the Soviet Government, having little use for Bibles and much for money, decided to sell the treasure. Indeed, negotiations had previously been opened with an American syndicate; but when political reasons and the financial crisis supervened here, the American difficulty offered England an un hoped-for opportunity. The British Museum, with substantial help from the Government and public contributions, acquired the manuscript for 100,000 pounds, slightly less than one-half million dollars. Still unbound and in the cloth that had wrapped it at Sinai, this valuable manuscript passed just before Christmas in 1933, amid scenes of much popular excitement, to the British Museum, where it was beautifully and securely bound. The forty-three leaves found in 1844 still reposed in the University Library of Leipzig when the present war began its fury.

Tischendorf dated the manuscript in the fourth century, along with Codex Vaticanus. Dr. S. P. Tregelles, Dean Stanley, and other competent judges carefully examined the manuscript while Tischendorf had it at Leipzig and never entertained a doubt that it was a genuine relic of the fourth century. Subsequent scholarship has confirmed this view and declared Codex Aleph to be one of the most important discoveries in modern times. Nothing since then approaches it in importance save the Chester Beatty Biblical Papyri discovered in the Fayum in Egypt in 1931. For a quarter of a century after 1859 the manuscript attracted general attention in the learned world and has not ceased to interest all students who seek to study the very sources of evidence.

In Tischendorf's monumental Eighth Edition of the Greek New Testament he gave first place to Aleph. Along with Codex Vaticanus, Codex Aleph (the two being the leading representatives of Hort's Neutral family) led to the text of Westcott and Hort and greatly stimulated the revision movement that gave us the Revised Version. These two events, which mark an epochal point in textual criticism, could hardly have gained their prominence without the witness of Aleph. No less an authority than F. G. Kenyon of the British Museum has declared, "The discovery of the Codex Sinaiticus remains the basis of the modern era of the textual criticism of the Greek Bible" (*The Bible and Archaeology*, 1940, p. 234). The great American scholar, Philip Schaff, styles Tischendorf as "the Columbus of the textual department in the New Testament literature" (*Companion to the Greek Testament and English Version*, p. 257).

Perhaps the most significant feature that gives Codex Aleph its importance is that it has "the unrivalled distinction of being the oldest known manuscript which contains the entire New Testament" (Dana, *New Testament Criticism*, p. 76). Only four other known uncials originally contained all the New Testament, and only Codex Aleph remains unutilated. In 1874 Scrivener estimated that some twenty-five cursives contained all the New Testament and Von Soden in 1913 could count over one hundred and fifty, but since all these date from the ninth century and later, not one disputes the unrivalled honor with Codex Aleph of being the oldest known manuscript that contains today all the New Testament intact.



# Book Reviews

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**The Gospel of Redemption.** By W. T. Conner. Broadman Press, Nashville, 1945. 369 pages. \$3.00.

Some years ago Dr. Conner had his attention called to the need of expanding and contracting his great work, *A System of Christian Doctrine*. He first condensed it in a simpler volume for more elementary study of doctrinal matters, and published it in 1937 under the title, *Christian Doctrine*. Then he expanded and developed it for more advanced study in systematic theology, and published it in two volumes. The first one, *Revelation and God*, was published some years ago. Now the *Gospel of Redemption* completes the work. As he says in his Preface, he has not changed his central emphasis in this new and enlarged edition of his earlier work, but he has expanded his treatment and added a section on the church.

All Southern Baptists know and love Dr. Conner, and appreciate his books. His thinking is always crystal clear, and his books are always so well organized and outlined that to study or teach them is a genuine delight.

The six chapter headings are: Sin, Man's Need of Redemption; Election, God's Purpose of Redemption; The Redemptive Work of Christ; Becoming a Christian; The Christian Life; and The Consummation of Salvation. Adequate indexes are added.

All who have Dr. Conner's *Revelation and God* will want this new volume. And all ministers and church workers should have both.

H. W. Tribble.

**Form-Criticism of the Synoptic Healing Narratives.** A study in the Theories of Martin Dibelius and Rudolf Bultmann. By Laurence J. McGinley, S. J. Woodstock College Press, Woodstock, Md. 165 pages. \$2.75.

Here is the best answer I have seen to Form-Criticism. Armed with the weapons of thoroughgoing scholarship, the author of this book, a Jesuit Catholic priest, has met the

radical form-critics on their own ground, and in my opinion, has delivered a telling blow against the citadel of their theories and methods. This little book, so crammed with the products of arduous scholarly research and extensive critical knowledge, has been brought forth at the right time. Form-Criticism has gained an ascendancy in American New Testament scholarship that gives cause for deep concern. In recent years it has exerted a powerful influence on the attitudes of high-ranking scholars and theologians toward the New Testament, and it has come to pass that scholars who refuse to accept the hypotheses and conclusions of the Form-Critical School have been looked upon by the converts to Form-Criticism as either ignorant or "ultra-conservative." It was evident that the radical conclusions of the Form-Critics could not be refuted by mere blind denial or unwillingness to face the problems of synoptic criticism. The answer would have to come from the realm of sound, careful and progressive scholarship. The Form-Critics had been building up their positions for years—in actuality the beginnings of Form-Criticism go back to German radical criticism that began more than a century ago. English scholarship took the German theories in stride without being too greatly affected by them, but Americans, bringing up the rear as always in their acceptance of novel critical views, have manifested a greater and more prolonged interest in Form-Criticism than their English brethren have shown, so that Form-Criticism, or some expression of it, has actually become one of the pillars upon which so-called "liberal" American scholarship rests. It was this situation which demanded an answer from that division of informed progressive American scholars, who while confident that radical Form-Criticism was wrong, were puzzled to find an answer. This excellent book is perhaps the first (in the United States) of a line of books that in due time will liberate American New Testament scholarships from subservience to and fear of Form-Criticism. The author of the book under review deals with only the theories of Dibelius and Bultmann, admitted leaders

of the movement, in order that, as he says, "accidental differences of opinion among form-critics may not obscure the fundamental principles of the movement." The investigation is restricted to the first three Gospels, because "from the start they have been the principal field of form-critical labors." Further explanation of his method is made by the author as follows:

"Because of their special suitability for form-analysis, in the opinion of the critics, and because of their intrinsic importance for the Catholic apologist and exegete, choice has been made of the miracles of healing. Accordingly, after an introductory chapter on the general principles of form-criticism, two chapters are devoted to considering the application of the method to the narrative portions of the Gospels, and particularly the healing stories. The most important argument of form-criticism, in general and in relation to narratives of healing, is then considered in detail: the argument from analogy. For this purpose a form-analysis of all references to healing in the synoptic Gospels is followed by a similar analysis of the general rabbinic and Hellenic healing tradition, the results being summarized in a schematic outline in the concluding chapter."

The chapter on "The Principles of Form-Criticism" is a very good summary of the history and methods of the Form-Critical school.

The concluding words of the author are to me significant and well worth quoting. Here they are:

"To the writer it seems that the good points of the method will find a permanent though subordinate place in future scriptural studies; but that the theory as a whole, in the extreme form proposed by Bultmann and Dibelius, is moribund. As the flowering of a century and a half of German rationalist criticism, it may perhaps be hoped that the blossom, being inbred, will be sterile, and that in the new Germany the line will be more clearly drawn between the exegesis which is truly Christian, and that which is fundamentally pagan."

Edward A. McDowell.

**Many Creeds, One Cross.** By Christopher E. Storrs. New York: The Macmillan Company, 1945. 154 pages. Cloth \$1.75.

Although brief in compass, this is one of the most helpful and satisfying books on Comparative Religion recently published. Dealing openly with the difficult question of the relationship of Christianity to other world religions, the author cuts directly to the core of the matter in each case. He is unhampered by any theological dogma which would prevent his recognition of the ethical and religious values to be found in other religions, and so avoids the extreme position of Hendrik Kraemer and the Barthians. On the other hand, he has a keen spiritual appreciation of the uniqueness of the Christian revelation, and is saved from the shallowness of certain liberals who emphasize superficial resemblances and refuse to face basic contradictions in the various religions. He finds the central element of Christianity in the Cross, and he finds the Cross lacking and desperately needed in all other religions of the world.

There are separate chapters on Hinduism, Buddhism, and Islam. Confucianism is considered along with other modern forms of Humanism. Shinto is studied in its relationship to the whole matter of Church and State. In each chapter a brief historical review is given, sufficient to make the book complete in itself. It will have more meaning, however, to those who have previously studied the world religions, or those who use it in connection with standard historical texts.

This book could well be used in advanced mission study groups. It is a strong argument for the necessity of giving the Christian faith to the world in order to satisfy the deepest personal and social needs of mankind, which are obviously unmet by any other religion.

H. C. Goerner.

**Pastoral Work.** By Andrew W. Blackwood. Philadelphia. The Westminster Press. 250 pp. Price \$2.00.

Dr. Blackwood, gifted head of the practical department of Princeton Theological Seminary, is a prolific writer on subjects dealing with the pastoral ministry. This is perhaps the most comprehensive and valuable of his works. In it



he exhibits a broad grasp of the problems and responsibility of the Christian pastor, and a true insight into the needs of modern churches and their members.

In Part One the author deals with "basic forms of pastoral work." These fundamental aspects of the pastoral ministry include a view of the minister after the war, special difficulties of the work today, getting started on a new field, the making of a general plan, the place of the pastor's wife, the art of pastoral visiting, how to win and hold the various age groups, the claims of the sick room, the plight of the shut-ins, the ministry to the sorrowing, and the importance of keeping records. Part Two is devoted more closely to practical procedures in various situations—the minister's tools, the use of the mail, welcoming newcomers, opportunities for evangelism, the treatment of special cases, the handling of moral problems, wisdom in dealing with sex tangles, the place of community service, relations with other paid church workers, the enlisting of lay visitors, the increase of church going. An excellent bibliography is appended.

Dr. Blackwood's book reflects the best traditions of the modern well-trained minister. He does not get far away from the beaten track of a well ordered pastoral program, but he brings delightful freshness to the pastor's approach to his time worn ministries. This is a book that every pastor should immediately possess.

G. S. Dobbins.

**Christianity and the Cultural Crisis.** By Charles D. Kean. Association Press, New York, 1945. 211 pages. Price \$2.00.

What is the relationship between Christianity and history? On the one hand there are those who think that Christianity is concerned exclusively with the attitudes and conduct of individuals and has nothing to say about economic, political, and social problems. On the other hand there are those who think that it is the main business of Christianity to cure the world's illness and that the direct application of Christian principles is all that is required for the solution of the problems which are at the center of the cultural crisis. Mr. Kean rejects both of these positions

on the ground that neither gives an adequate description of the role of Christianity in history. He presents the thesis that the Christian Gospel provides a frame of reference which transcends history and offers an orientation for man's life according to which he may face the complex problems of history creatively and constructively.

The author devotes most of the book to an analysis of the present crisis and a searching criticism of contemporary culture. He thinks that two world wars and a devastating economic depression within a quarter of a century are symptoms of a serious cultural dislocation and that few of us realize the radical nature of the cultural crisis. He is convinced that the philosophy of economic determinism, the theory of economic man, and the use of political procedures as instruments for economic purposes are at the root of our trouble. He holds that the doctrine of economic determinism was defined by James Harrington two centuries before the work of Karl Marx and that it still dominates political thought in England and in the United States. He believes that Christians have been insufficiently critical of the Harrington-Locke formula that "economic power should dictate the ends of government, but should not in turn be controlled by government, the basic function of which was to make things easier for the dominant economic interest."

The chief limitation of the book lies in the author's failure to complete the task he undertook. The purpose of the book, he says, "is an attempt to present the Christian Gospel as the frame of reference that transcends history and supplies the perspective with which the historical problems of political economy, industrial relations, postwar employment, and international peace may be tackled." There are a few references to "the insights of the Gospel," and one chapter on "Christianity and the Future," but most of the discussion is devoted to the cultural crisis and little is said about the Gospel.

O. T. Binkley.

**They Found the Church There. The Armed Forces Discover Christian Missions.** By Henry P. VanDusen. New York: Charles Scribner's Sons, 1945. 148 pages. Cloth, \$1.75.

Several unexpected by-products have come out of World War II. Not the least remarkable of these is the vindication of the Christian missionary enterprise. Those who recall the barrage of criticism directed against foreign missions in the early thirties can only marvel at the change which has taken place in the attitude of the general public, and of men in particular. Many things have combined to produce this result, chief of which is the thrusting forth of thousands of American young men into the missions fields of the world, where they have seen with their own eyes what missionaries are really like and what they have accomplished. Their discoveries have been transmitted to the folks back home in a constant flood of letters reporting their experiences and confessing their changed attitude toward foreign mission work.

Months ago it became apparent that something was happening. Scattered incidents were reported in the press. Excerpts from letters began to appear in print in various places. It remained for Dr. Van Dusen, of Union Theological Seminary, who himself recently "discovered" foreign missions, to compile the evidences that our armed forces had been conducting an unofficial "laymen's inquiry" of their own and were unanimous in their enthusiastic approval of the work of Christian missionaries as they had seen it. Starting out to write an article for the **Saturday Evening Post**, Dr. Van-Dusen found material enough, not only for the article, but for a good-sized book. The result is one of the most powerful apologetics for foreign missions imaginable.

This book should be widely circulated. It is of tremendous potential significance. Preachers will do well to read it, in order to reconfirm their own faith in foreign missions, and to find homiletical illustrations that carry real punch. It should be required reading for every anti-missionary layman. It should sound a challenge to our churches to prepare to welcome back these service men with their new world

vision, by providing a program adequate to channel constructively their new enthusiasm for Christian missions.

H. C. Goerner.

**Counseling and Psychotherapy.** By Carl R. Rogers. Boston. Houghton Mifflin Company. 450 pp. Price \$2.50.

Dr. Rogers is professor of clinical psychology at Ohio State University. As consulting psychologist and counselor, as well as teacher, he has had broad experience in his field. This book represents sound theory and successful practice. It differs from most books on counseling in that every idea is illustrated in a practical situation. Dr. Rogers follows no particular "school," although he is deeply imbued with the "depth psychology" viewpoint. His counseling technique is primarily that of "selective listening," in which the effort is constantly made to lead the counselee to a recognition and solution of his own problems.

Each chapter abounds in stenographic or phonographic records of counseling interviews, obviously many of which were conducted by the author himself. The frankness with which Dr. Rogers points out mistakes made by the counselor is refreshing. He refuses to idealize counseling and is particularly careful not to glamorize the counselor. As excerpts from interviews are presented, the reader finds himself wondering how he would have dealt with the situation, then admiring Dr. Rogers' procedure, and finally concluding that this type of counseling requires not so much technical ability as insights, rapport, "empathy," which are essentially pastoral gifts. The pastor who studies this book will gain viewpoints of great value in his dealings with problem people.

The second half of the book is unique. It consists of verbatim phonographically recorded interviews representing the counseling process as it was carried on with an individual, "the case of Herbert Bryan." Eight interviews are thus fully recorded, with a critical summary at the close of each interview. The sophisticated and highly intelligent neurotic "Herbert Bryan" gradually discovers the source of his difficulty through the process of guided self-



revelation, and in the end learns how to manage himself and his tangled affairs.

No serious student of counseling and psychotherapy can afford to be without this valuable book. G. S. Dobbins.

**The Place of the Sunday School in Evangelism.** By J. N. Barnette. Nashville. The Sunday School Board of the Southern Baptist Convention. 180 pp. Price 60c.

The Sunday school has long been recognized as the chief agency of evangelical churches in the United States for evangelism. No denomination has used its Sunday school more effectively for this purpose than Southern Baptists. No man among Southern Baptists is better equipped to discuss the place of the Sunday school in evangelism than J. N. Barnette, secretary of the Sunday School Department of the Sunday School Board of the Southern Baptist Convention.

Mr. Barnette, though a layman, has throughout his long and successful career as a Sunday school leader, given primary emphasis to soul winning as the supreme objective of all church and Sunday school endeavor. His discussion is, as would be expected, eminently practical. He first shows that the place of highest importance should be given to evangelism in the church program; then he points to the place of the Sunday school in evangelism and to the place of evangelism in the Sunday school. If one chapter above another were singled out as being most valuable, perhaps it would be "The Place of the Pastor in Evangelism." There is high wisdom in these words: "A regular, intelligent, loving cultivation of the Sunday school officers and teachers will add to the pastor's power, multiply his achievements, divide his work, and subtract many of his heartaches, headaches, and footaches." Every pastor in the land would profit from a careful reading and application of the ideas presented by Mr. Barnette concerning the pastor's leadership of his Sunday school forces in winning to Christ.

Much attention throughout is given to personal work. The Sunday school is recognized as an indispensable factor in special evangelism, but the plea is for the inculcation of

a spirit of perennial evangelism according to which the normal thing will be for teachers and officers to go afield to find the lost, bring them under the influence of the gospel, and lead them Sunday by Sunday to confession and church membership.

During this year of special evangelistic effort, this book is peculiarly timely. It should be a preferred text in thousands of training schools during the next twelve months. Its study and use will stimulate evangelism of the finest and most fruitful type.

G. S. Dobbins.

**The Relevance of the Prophets.** By R. B. Y. Scott. New York. The Macmillan Co., 1944. 237 pages. \$2.50.

The author of this helpful book has been for thirteen years Professor of Old Testament Literature and Exegesis at the United Theological College, Montreal, Canada. At present he is on leave of absence while serving as chaplain with the Royal Canadian Air Force. In this thoughtful treatment of Old Testament prophecy, he readily admits that "there is little if anything . . . which will be new to Old Testament scholars and teachers." Its worth is found in the arrangement and treatment of the material. It is the purpose of the book "to state in positive terms the meaning and worth of the Hebrew prophetic writings, and to indicate their profound importance as a feature of our religious heritage. . . ."

After a preliminary consideration of the superiority of Hebrew prophecy over soothsaying and divination, Scott makes an informing study of the background of that prophecy, tracing its historical development. Accepting much of the liberal viewpoint in reference to the history of Hebrew writings, he gives an interesting treatment of the conditions faced and challenged by Yahweh's great spokesmen. There follows an analysis of the prophetic message that is the *raison d'être* of this volume. There is a helpful treatment of the prophetic Word and the theology of the prophets. However, the chapter on the Hebrew prophet's philosophy of history is the most rewarding in the book. Here the author demonstrates the striking difference be-

tween the common ancient philosophy of history and the purposive conception of the prophet.

The concluding chapters of the study deal with the nature of prophetic religion and the relevance of the prophetic message for our times. Prophetic religion, says Scott, conceives of true religion as being composed of Spiritual Perception, Moral Consciousness, Knowledge of God through Personal Relationship to him, Moral Obedience, a distinctive Quality of Spirit, and a true conception of Worship. The prophets speak "not of our age but to it." They speak to us of the nature of pure religion, the real purpose of theology, the ideal work of the preacher, the proper treatment of social problems, and the foundations of true democracy.

Clyde T. Francisco.

**God, Mammon, and the Japanese. Dr. Horace N. Allen and Korean-American Relation, 1884-1905.** By Fred Harvey Harrington. University of Wisconsin Press, Madison, Wisconsin, 1944. 362 pages. Price \$3.75.

"Japan will make us increasing trouble until we might have to cross swords with her." These prophetic words were spoken more than forty years ago by an ex-missionary, then minister to Korea, in the presence of President Theodore Roosevelt. The accuracy with which he foresaw the course of events in Asia is not the only remarkable thing about Dr. Horace N. Allen, whose story is told in this book. Rarely has the life of one man been so intimately related to the life of a nation as was his to the little land of Korea, from the time he succeeded, almost single-handedly, in opening the way for Christian missions and American trade in 1884, until the absorption of Korea by the Japanese empire in 1905. Beginning as a Presbyterian medical missionary, he became the secretary of the first Korean legation to the United States in 1890, and later served as United States minister to Korea, 1897 to 1905. In each of these capacities he played a dominant part in the life of Korea, as the king's most trusted adviser, and as a shrewd protagonist of American interests surrounded by scheming agents of China, Russia, and Japan.

The unusual title of the book symbolizes the three competing forces in the life of Dr. Allen and of Korea. "God," or Christian missions, was his first love, never forgotten although practically abandoned. "Mammon," or international trade, began as a side-line and then became a consuming interest, as he sought to draw American business into the mining, railroad, and other enterprises in undeveloped Korea. "The Japanese," outwitting the Chinese and Russians successively, became the dominant political and military influence in Korea, and finally shut out both missions and American trade. Only Allen had seen clearly the nature of the struggle so early. He fought a lone battle to save Korea. He lost, but he has been vindicated by subsequent events.

Allen is vindicated by this book, in spite of the fact that his biographer is quite unsympathetic and unduly critical. Professor Harrington not only betrays little appreciation of the spiritual ideals which motivated Dr. Allen as a missionary; he seems convinced that Allen was a little man, who by strange fortune was thrust into a big place, and by sheer stubbornness and egotism managed to play the part, always over-rating himself. Such recognition of innate shrewdness and loyalty to principle as the biographer is forced to give is grudgingly given. Harrington may be right in his appraisal of Allen's personal character. But he definitely has the spirit of the "debunker," and a more appreciative biographer, using the very same historical materials, could undoubtedly depict Dr. Allen as a man of unusual qualities of true greatness, despite some idiosyncrasies.

The character of the man, however, is secondary in importance. The book is a careful historical work, based upon original sources. It is of very great importance and timeliness just now, because it reveals the history of our relations to Korea, Japan's first colonial conquest, just at a time when the Japanese empire is being liquidated. The question may soon face us, "What shall be done with Korea?" Harrington's book will help give the answer. And the answer may well be that which Horace N. Allen urged in vain forty years ago.

H. C. Goerner.



**Beyond Personality.** By C. S. Lewis. New York. The Macmillan Company. 68 pp. Price \$1.00.

C. S. Lewis appeared almost in meteoric fashion to American readers through his anonymous **Screwtape Letters**. Since then he has written **The Case for Christianity**, **Christian Behavior** and other books. Those who have followed him have discovered his remarkable ability to deal with difficult religious problems in fresh and illuminating fashion. His power of apt illustration is stimulating and refreshing. In his **Screwtape Letters** he portrays the devil shrewdly vitiating and invalidating Christianity and the Christian witness. In **The Case for Christianity** he presents new arguments for the validity of old truths concerning Christianity. In **Beyond Personality** he undertakes to set forth what the Christian religion actually is. Much of his argument gathers about the distinction made between **making** and **begetting**. God makes man and man makes things; but God begot Jesus Christ his Son, who is therefore the image of his Father and the one through whom man comes to spiritual rebirth. The mystery of the trinity becomes more easily understood in this approach to the triune God through the psychology of personality. How men become the children of God likewise is made more understandable and credible through this approach. Not often has so much been compressed into so few pages as in this little book.

G. S. Dobbins.

**The New Education and Religion.** By J. Paul Williams. (A Challenge to Secularism in Education). Association Press, New York. 1945. 198 pages. \$2.50

This book deals with one of the most intricate problems now confronting all the nations in which there are different religious faiths. The world, I trust, is beginning to realize that people must be right in their thinking before they can be right in their conduct. Likewise, they are beginning to see that sound morals, which are indispensable in all areas of life, are impossible apart from sound religion. The problem, then, is how infuse religious truth with the teaching in our public schools and state-supported universities.

The author's seven "possible solutions" are thought-provoking and presented in fairness to all phases of the question—the pros and the cons of each proposal are given—but it is obvious that either one of the proposals at best is nothing more than an expedient. It may be that the problem cannot be solved with our present educational policy. It may be that we shall have to lay new foundations and build new structures upon them.

Ellis A. Fuller.

**Where Are We in Religion?** By Joseph Fort Newton. New York. The Macmillan Company, 1945. 82 pages. \$1.50.

Joseph Fort Newton answers his own question, "Where are we in religion?" with the confident faith that we stand on the threshold of a mighty new advance in human history, in which, guided by the Christian ethic and empowered by a fresh spiritual awakening, the race will blaze new trails to a better social order. Nor is his outlook mere Utopianism. He takes a serious and realistic view of sin. But he has an unconquerable optimism based upon the Christian faith.

The nine short chapters are called "Spiritual Studies." They are not sermons in the usual sense, although their content has doubtless been delivered to congregations in homiletical form. They are philosophical studies, illumined by spiritual insight, and warmed with religious emotion. A strong Biblical emphasis runs throughout the series. One of the most striking studies is an interpretation of the Book of Revelation, under the title "The Fifth Gospel."

Beautiful in literary style, stimulating in thought, and inspiring in contagious faith, these chapters make good reading for our day. The minister will find them refreshing to his own spirit, and helpful in suggesting new ways to present great truths to others.

H. C. Goerner.

**Studies In the Prophets.** By B. O. Herring. Broadman Press, Nashville, Tenn. 1944. 222 pages. \$1.75.

This book was designed as a text for use in the classroom. It contains a great deal of valuable material which the

author has accumulated during a period of twenty years of teaching in the Bible Department of Baylor University. Dr. Herring's approach to his subject is sane, reverent, and constructive. He intentionally avoids any discussion of critical and theological problems, stating that "in the main these should be reserved for study by students in theological seminaries." The author's aim is to help the lay student to a working knowledge of the history, character, and function of the prophets in the life of Israel. The first two chapters of the book deal with such introductory matters as inspiration, the psychology of prophecy, the functions of the prophet, false prophecy, and the interpretation and fulfilment of prophecy. The next several chapters include brief studies in the background, personality, and message of each of the great Hebrew prophets. The last chapter records Dr. Herring's concluding evaluations. The reviewer takes pleasure in commending this book to all serious students of the Word.

J. Leo Green.

**This Is Judaism.** By Ferdinand M. Isserman. Chicago: Willett, Clark and Co., 1944. 238 pages. \$2.50.

What do liberal-minded Jews of today really believe? What is their attitude toward Jesus? What is the meaning of their festivals and holy days? Why do intelligent Jews continue to observe these traditional rituals? Do all Jews favor the establishment of a Jewish nation in Palestine? Is there any prospect that large blocs of Jewish people may soon embrace the Christian faith?

The answers to these and many other questions may be found by thoughtful readers of **This Is Judaism**. For it is a study of Reformed Judaism from the inside, written by the rabbi of a St. Louis synagogue. The title is considerably too broad, for the book does not describe at all adequately the Orthodox and Conservative branches of the faith, but only the Reformed type. There are many Jews who would not agree that Rabbi Isserman's views are Judaism at all! But the book is a valuable study of a large segment of the Jewish people of America.

The book was written for Jews and Gentiles alike. The author obviously keeps his Christian readers in mind, and writes more especially for them. A primary purpose of the book is to improve relations between Jews and Christians by an increase of understanding. It will do much to create more friendly attitudes, particularly between Jews and Christians of the more liberal type theologically, who surely must discover that there is scarcely any difference, fundamentally, between them. Christians of a more orthodox type may find it difficult to repress resentment at the cavalier fashion in which Isserman explains away the New Testament in the interest of his own theories; for example, his theory of Pilate's responsibility for the death of Jesus. Thus the book might aggravate, rather than improve feelings between the two groups. A little consideration, however, will show that some such theory is necessary and to be expected in the philosophy of a rabbi, and the Christian can only thank him for stating his belief frankly.

With the full understanding in advance that he will find much with which he cannot agree, but about which he needs to know, the Christian student is urged to read Rabbi Isserman's book as the best available description of the doctrines and practices of those Jews who have come most definitely under the influence of liberal Christianity, who have the highest appreciation of Jesus as a prophet and teacher, but who are farther than ever from accepting him as Savior and Son of God. Both the many points of agreement and the several crucial points of contradiction between Reformed Judaism and orthodox Christianity are made abundantly plain. It always helps to know where we stand.

H. C. Goerner.

**Clinical Pastoral Training.** Edited by Seward Hiltner. New York. Commission on Religion and Health, Federal Council of the Churches of Christ in America. 176 pp. Price \$1.00.

The first meeting of the National Conference on Clinical Training in Theological Education was held at the Western Theological Seminary in Pittsburg, Pa., on June 6th and 7th, 1944. Collaborating in the conference were the Council



for Clinical Training, the Graduate School of Applied Religion, the Institute of Pastoral Care, and representatives of a number of theological schools which administer programs in the field of clinical training. This volume is in substance the report of the Pittsburg conference. So important were many of the papers read that the reviewer, who was present, moved that the secretary, Seward Hiltner, be requested to prepare the materials for publication. The papers and discussions were organized in six parts, as follows: (1) the development of the clinical training movement; (2) standards for clinical training; (3) vocational aspects of clinical training; (4) the place of clinical training in the theological curriculum; (5) clinical training in relation to other education for pastoral work; (6) clinical training in the schools in relation to post-war needs. Many outstanding men in theological education were present, and the conference revealed a growing interest in clinical training as an indispensable aspect of theological education. Especially significant were the papers on the place of clinical training in the theological curriculum. The volume will be of value to all who are concerned with the counseling function of the minister and the increasing resources which are becoming available for his aid.

G. S. Dobbins.

**The Problem of Ezekiel.** By William A. Irwin, Chicago. University of Chicago Press. 1943. 344 pages. \$3.00.

As the author remarks, "Critical study, such as undertaken here, is not the stuff that sets men's minds afire. It is dull, prosaic, and coldly objective." One should not attempt to read this book unless he has an abundance of time and a willingness to think difficult problems through. However, W. A. Irwin has produced a scholarly work that will command the attention of Old Testament students everywhere. For those who would know the latest on the criticism of the Book of Ezekiel, this book provides most valuable information.

The author begins by tracing the development of the critical study of Ezekiel, and is compelled to say that the

mountain has "travailed and brought forth—a mouse!" The reason for this small result, he claims quite truly, is because no criteria have been found by which we can determine what material is written by Ezekiel and what by later editors. It is his purpose to search for some such criteria. After an intensive study of individual passages in the Book of Ezekiel, the author arrives at what he considers to be several of these. The first and most important is that the writings of Ezekiel can be separated from those of later editors by the presence of false commentaries on passages attributed to Ezekiel. Ezekiel means one thing, but the commentaries interpret differently, and as if Ezekiel were expanding his own first observation. The second of these criteria is the presence of the introductory formula, "And the word of the Lord came unto me saying" in nearly every authentic passage. A third observation of importance is the fact that all the actual words of Ezekiel are in poetical form.

The result of this study is that Irwin believes that of the 1,273 verses in Ezekiel, 251 are genuine in whole or in part. Ezekiel wrote fifty-three poems, which the scholar translates and arranges in the latter part of his book. It is amazing, as the author himself has observed, that after all this surgery he "found in the end the figure of Ezekiel emerging essentially as he has been known for twenty-five hundred years." He differs from the traditional viewpoint, however, in claiming that Ezekiel did most of his work in Jerusalem and went to Babylonia in 586 instead of 597. In his opinion then, we have in the Book of Ezekiel not only the conceptions of one prophet, but also, in the additions by the editors, a valuable picture of later Jewish thought.

Clyde T. Francisco.

**Symbols of the Holy Spirit.** By C. Gordon Brownville. Fleming H. Revell Co., New York. 1945. 140 pages. \$1.50.

Following the common practice of Biblical writers, the author of this volume of addresses has drawn upon the resources of nature for analogies with the workings and influence of the Holy Spirit. The message entitled "Sealed With His Signet" (Eph. 1:13) is especially good, and the discus-

sions concerning such "symbols" as "dew," "rain," and "snow" show considerable research and are quite interesting.

There is, however, a very real danger in this type of exposition. The temptation is always to go beyond the intended meaning of the figure. For example, it is very improbable that the "holy anointing oil" spoken of in Exodus 30:31 has any actual reference to the Holy Spirit. But Dr. Brownville even discusses the ingredients of the oil, affirming that God chose them partly "because they would be so symbolical and typical and emblematical of Himself in the Person and Ministry of the Holy Spirit" (p. 32).

In his **Preface** the author rightly laments the prevalent misunderstanding of the person and ministry of the Holy Spirit. One who knows less than Dr. Brownville concerning the Comforter may lead himself into error if he attempts the same type of exegesis. Expository preaching is certainly needed today, but it must be based on sound principles of interpretation.

H. E. Turlington.

**Missionary Doctor.** By Mary Floyd Cushman. New York: Harper and Brothers, 1944. 279 pp. \$2.75.

At the age of fifty-three, Dr. Mary Cushman began her career as a medical missionary in Portuguese West Africa. With courage and resourcefulness reminiscent of Mary Slessor, she labored for twenty years in the bush country, the only white woman for miles around. She built a modern hospital and a chain of dispensaries, and helped train natives in the art of alleviating human suffering. At last, in 1941, forced by the compulsory retirement age to return to this country, she has prolonged her labors by telling the story of her life in a way which must surely challenge others to come forward to continue the work which she loved so well.

The book is at once both the chronicle of a heroic life, an interesting account of the life and customs of the Umbundu people of Angola, and a record of the mission work of the American Board of Commissioners in that region. "Doctor Mary" writes modestly, telling more about the people than about herself. She writes descriptively, woman-like, recording little intimate details which would

hardly even occur to a man, but which make the story most interesting. She writes authoritatively; one feels that the scientific instincts of the surgeon have guaranteed that each statement made is accurate and trustworthy. Above all, she writes sympathetically, and the reader is led to share her understanding of a backward race of people, her genuine love for them as they struggle upward, her outright admiration for some few who by the help of the missionaries have already achieved a simple greatness in the Christian life.

Dr. Cushman owed it to her generation to write her life story. She has placed the next generation under obligation to strive to produce a woman who can match her courage and devotion. Her autobiography is a benediction and a challenge.

H. C. Goerner.

**Galatians in the Greek New Testament.** By Kenneth S. Wuest. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1944. 192 pages. \$1.50.

This "simplified commentary" makes available to the English student a wealth of interpretive material from the Greek text of Galatians. Dr. Wuest draws from a number of the best critical studies on the Epistle and presents, on the whole, a very careful exegesis. His "fuller translation" of the text is excellent.

The author teaches New Testament Greek at the Moody Bible Institute, and has written six other similar volumes on the Greek Testament.

H. E. Turlington.

**The Lost Light.** By Alvin Boyd Kuhn. Quin and Boden Co., Rahway, N. J., 1940. 602 pages. \$3.00.

"This book will be to religion what Darwin's work has been to science," is the confident declaration of the President of Illinois State Library Board. There are as yet not indications that this statement will prove true, although the theory of the book is fully as revolutionary for religion as was the theory of evolution for science.

This is a lengthy and "learned" apologetic for Theosophy. The author boldly claims that he is restoring "the lost light" of ancient wisdom, known to the Egyptians, Greeks, Per-



sians, Hindus, and Chinese, but now for centuries swallowed up in the darkness of western "Christian civilization." Once the truth of this book is accepted, the world will take the greatest step forward in religion and philosophy since Plato, and the superstition of popular Christian doctrine will become the joke of the ages! For the basic fault of Christianity is that it has taken what was meant to be a religious myth for historical fact, and in naive ignorance missed the point of the Bible altogether. Kuhn now explains the "true meaning" of the Scriptures, with fanciful symbolism as "the key."

The book would scarcely deserve notice, except for the fact that many persons in our churches are not grounded well enough to detect the fallacies in the argument, and ministers consequently need to know the form in which this new Gnosticism is being presented. The book is attractively printed and bound, and the style is pretentious. Some people may be impressed. It might be well if the claims of Theosophy were taken seriously enough to call forth investigation and refutation by some of our more capable ministers and scholars.

H. C. Goerner.

**Paul for Everyone.** By Chester Warren Quimby. The Macmillan Company. 176 pages. \$2.00.

The aim of this volume is to present the life and letters of Paul "as a unified whole" in a manner that will attract and instruct the average reader. The author says: "This treatment of Paul's personality, religious experience, journeys, career, letters, world view, Gospel, and achievement as a unified whole on an introductory level for Everyone is the most and perhaps the only original attribute of this volume."

The author has done a good piece of work but I am not so sure that he has produced a book that will make Paul any more understandable to the average reader. Time will tell whether or not the book will answer the need the author had in mind.

The best part of the book is undoubtedly Chapter 8: "The Gospel Preacher," which is the author's interpretation and exposition of the Letter to the Romans. It is evident that

Dr. Quimby is more at home in interpretation and exposition than he is in handling critical data and in character analysis. He has a fine grasp of Romans and therefore a good understanding of the heart of Paul's message. He also gives at the end of the book what he calls "A Pauline Dictionary" in which he undertakes to explicate the Pauline theological terminology. This "Dictionary" is suggestive and interesting.

The book contains several errors in statement that betray carelessness in scholarship at certain points. The author thinks that the beating Paul received at Philippi was one of those referred to in the statement, "Of the Jews five times received I forty stripes save one." (p. 45). Reference to Acts 16:20-22 would have shown the author that this was a Roman beating and that rods were used. Again, the author says in his discussion of the opening sentence of the Epistle to the Ephesians: "Originally the letter probably read, 'Paul, an apostle of Christ Jesus through the will of God, to the saints that are at' (space blank)." Of course the "at" belonged to the words **en Epheso** ("in" or "at Ephesus"), the later addition to the manuscripts. The correct reading, as the Greek texts show, is: "Paul, an apostle of Christ Jesus through the will of God, to the saints that are" (**tois hagiois tois ousin**— present active participle of the verb "to be"). Another error: the author says on page 87 that "Romans 1-15 is the only letter Paul wrote to a church he did not found." Paul wrote Colossians, among the preserved letters, and a letter to the Laodiceans, among those that have not been preserved. There is nothing to indicate that Paul founded either the church at Colosse or Laodicea.

Blunders such as these, small though they be, make us cautious about accepting statements like the following: "This means that The Acts is mistaken as to the scene of Paul's persecuting activities." (p. 29). . . . "Paul wrote for very ordinary people." (p. 75) . . . "The swiftly expected return of the Lord made marriage of no importance." (p. 82) . . . "It is only from The Acts that we get picturesque details [about Paul's conversion]. And they are not to be taken as literal history." (p. 23).

I cordially disagree with the author on these points but space will not allow discussion.

Edward A. McDowell.

**A Plain Man Looks at the Cross.** By Leslie D. Weatherhead. \$1.50. 187 pages. 1945.

As I read books under such titles as this one, my curiosity is aroused as to just who this "plain man" is. One would infer from such books that he is not interested in the terminology ordinarily used in interpreting religion, but he is interested in religion. And so the author very graciously offers to do some of his thinking for him, and give him a good dose of theology without calling it by that name. For the author always has a theology that he wants to preach, and the assumption is that the "plain man" wants his brand but is not interested in thinking it out for himself.

In that context this is a very interesting book, written about the basic doctrine of the Christian faith: the validity of the saving work of Jesus Christ and the conditions upon which that work is effectual. We should not use such terms as atonement and justification, we are told, and we should not take up time with a theory of the atonement. Just preach the cross so the plain man may understand it. This is the way Paul did. "His message was not about what Jesus taught. It was about his death and resurrection and endless ministry." Quite true. He also said much about the significance for Christian faith and practice of the death and resurrection of Jesus. I believe Paul also used such terms as reconciliation, propitiation, and justification. And, we are told, that the theories of the atonement that men have advanced are quite inadequate. (Dr. Weatherhead makes a rather serious slip in classifying Anselm with Gregory of Nyssa and Augustine in holding the ransom-to-Satan theory, but perhaps the plain man should not be burdened with too much concern for historical accuracy.) So we should make a fresh approach that can be really understood. Therefore, "Let us begin with the thought of a Divine Being, the second person in the Holy Trinity, who dwelt in the bosom of the Father, in whom dwelt 'all the fullness of the Godhead

bodily'." Now I agree heartily that the best way to interpret the atoning work of Christ is to begin with the incarnation, but when the preacher suggests that the plain man who has difficulty in understanding terms like atonement and justification will readily grasp the idea of the eternal Trinity and self-emptying—well I suspect it would be better to make a frank and positive study of the theological problem on the assumption that the reader is ready and willing to do his own thinking.

On the question of why Jesus shrank from the cross Dr. Weatherhead advances a rather interesting theory. It was, he says, because Jesus thought "of all the sin and suffering in which his being put to death would involve others." As he thought of the eternity of anguish that would come to those who would put him to death, he shrank from doing the Father's will that way. This is the reason, says the author, he prayed for their forgiveness.

But that is enough criticism. Let me add that there is much of real worth in this book, although it does not measure up to Dr. Weatherhead's other books. It rings true in emphasizing the burden of sin and guilt that rests upon man, the deity of Jesus Christ and his ability to redeem man from sin, and the necessity of repentance and faith if man is to be saved. When I think of a British minister writing a book while he is passing through the tragic experience of London under the terrific air bombardments of this war, I am stirred to profound respect though I may not agree with his method of treatment.

H. W. Tribble.

**Problems of New Testament Translation.** By Edgar J. Goodspeed. University of Chicago Press. 215 pages. \$2.50.

An old master of Greek and many translations of the Greek New Testament takes us in this spicy book on an exciting treasure hunt. Dr. Goodspeed makes full use of his vast knowledge of Greek and the many versions of our Bible to assure the reader who accompanies him on this "treasure hunt" a rich reward. Many hard places in the



New Testament are made easier and many puzzling passages are cleared up in this book.

On disputed and puzzling passages Dr. Goodspeed gives the reading of the various Bibles, versions and translations, and concludes in each instance with his own rendition of the Greek. Needless to say his translations are usually clarifying and enlightening.

Not only will this book clarify many obscure passages in the New Testament, it will prove most useful in suggesting ideas for sermons. All ministers who like new ideas from the Scriptures and who are alert for anything new on the New Testament will certainly want this book for their libraries.

Edward A. McDowell.

**The Altar and the World.** By Bernard Iddings Bell. Harper and Brothers. \$1.25.

In this interpretation of the Liturgy of the Episcopal Church Dr. Bell seeks to indicate its social implications, to show how those who worship through the Liturgy may be led into a fellowship of love and a creative approach to the problems of social life. An example of the treatment is furnished in a paragraph on that part which voices the Confession of Sin: "Confession of social sin means little apart from confession of the share of individuals in the common iniquity. Society is made up of individuals, has no existence apart from them; it cannot be restored to good or to God except by rededication of citizens. Against a world gone wrong Jesus placed not a speculative philosophy, not an abstract system, not a general denunciation, but first of all His own perfect, non-conformist and defiant self and then a few hundred souls who by virtue of His power moving in them, themselves renounced the evil and refused to be conformed. . . . The reclaiming of the world for God's good purposes can be furthered only by men and women who know their individual failure, who agonize to follow the pattern of Christ, and are compelled by the enormous difficulty of this necessary imitation to beg one by one for his forgiveness of their sins." The insight, earnest-

ness and passion of these words mark many paragraphs. Intended primary for liturgical worshipers this volume will be helpful to many others.

J. B. Weatherspoon.

**"Scripture Cannot Be Broken."** By Dr. Theodore Engelder. Concordia Publishing House, St. Louis. 1944. 498 pages. \$3.00.

This is a fighting defense of the plenary Verbal Inspiration view of the Scripture. Since 1926 Dr. Engelder has been Professor of Dogmatics at Concordia Seminary in St. Louis. Rounding out a full life of four score years he seems determined to meet and refute every criticism directed against the literal acceptance of every word of the Bible as inspired of God and authoritative for man. He is especially vigorous in his opposition to Fosdick, Willett, Georgia Harkness, Edwin Lewis and George Buttrick, whom he is quite willing to put in a class with H. L. Mencken and others of his type and brand all of them as "moderns" who seek to undermine the authority of the Scriptures. Because he finds in the writings of such thinkers uncompromising objections to the Verbal Inspiration view, he feels called upon to launch a counter-attack in the spirit of giving no quarter and pulling no punches.

Various objections to a literal acceptance of the Scriptures on the basis of Verbal Inspiration are listed and answered within the context of the Scriptures following the method of proof text citation. All who are familiar with Dr. Fosdick's book "The Modern Use of the Bible" will readily understand how that provides a large part of the target against which Dr. Engelder fires his darts. Between these two positions there seems to be no middle ground, if we are to follow Dr. Engelder. All statements in the Bible are true in the realm of science and history as well as for religion. To suggest that there are errors in the Scriptures, as judged by the criteria of science and history, is to imply that God is the errorist, for he is the author of every word.

There is room, I think, for raising a question concerning the value of approaching the problem in this manner. Very few, if any, of the so-called moderns will be converted by

the hammer and tongs method of the author, and those who already hold the Verbal Inspiration view do not need a great deal of this kind of argument to strengthen them in their position. For the great crowd of students of the Bible who would not like to be classed either as Fundamentalists or Modernists, such a fighting treatise as this will hardly prove convincing. Nevertheless, for a thoroughgoing defense accompanied by a wealth of citations from books on both sides of the question, this volume may be welcomed by many. It is unfortunate that the author did not analyze his problem more objectively and organize his material more clearly.

H. W. Tribble.

**One Kind of Religion.** By Helen Wodehouse. Cambridge University Press. 1945. 208 pages. Price, \$2.75.

The thesis of this book is that vital religion does not necessarily require a theistic basis. God is the universal of all Good, but not personal. And God is not to be identified with the Absolute. This is not an easy position to defend, as the book all too well demonstrates. Certain problems immediately arise, such as the proper way to designate God in the context of religion if he is not a person, the meaning of faith, the meaning and value of prayer, the reality of incarnation, the meaning of redemption, and the reality and significance of immortality. Dr. Wodehouse proceeds to refer to God as "he" although she insists that we do not need to think of him as a person. And "faith in God must be faith in Good, and the loyalty and not the uncertainty (if any) is the point of it." God as the Good is the object of faith, but not the Subject speaking to man. Two chapters are devoted to proving that man can experience prayer as an act of worship without the thought of addressing himself to a personal God. The worshiper derives religious value from contemplating the Good. "God, as the Substance of Good, can lift us by becoming the object of our love, and by living as love within us, and by flowing as grace towards us and through us from every source in our own nature and in the world around."

There are two basic weaknesses in this book. One is that it does not meet the central problems that it raises. The author suggests that religion is vital and prayer is valid without thinking of God as the supreme Person, but she does not show how it can be so. The religion that fails to conceive of God as the speaking, revealing, redeeming Subject, can not be vital. The other weakness is in method. The author calls attention to flaws in the theism of certain writers, but she does not construct an alternative view. It is hardly enough for a person to say that the theistic view does offer a vital experience of religion, but that the experience can be equally vital when taken out of its theistic frame. Some evidence or demonstration, or even some thoroughly wrought out philosophical defence, must be presented if the reader is to be convinced. Perhaps in a later book the author will attempt this.

H. W. Tribble.

**"Philosophy East and West."** Edited by Charles A. Moore, Princeton University Press. 1944. 334 pages. \$3.50.

This is a good time for students of Philosophy to make a comparative study of the East and West. We have done far too little of that in the past. We know fairly well the philosophy of the West and we have some vague ideas about religions and religious philosophy in the East. But we have far too little definite information of what the thinkers of the East have been saying. This is a splendid volume to meet that need. The first chapter is by Dr. William Ernest Hocking, of Harvard University, on the "Value of the Comparative Study of Philosophy." Other chapters give, in outline form with adequate explanations and discussion, the philosophies of India, China and Japan. As one would expect, the philosophy is to be found inextricably woven into the pattern of religion, and yet it is distinctly the philosophy of the Orient. Those who are already familiar with Buddhism, Confucianism, Shintoism, and other religions of the East, will find the treatment here exceedingly interesting. Those who are not already familiar with the broad outline of these religions may find it necessary to



study the book more carefully, but it will be a most rewarding bit of study.

Two values are to come from the study of such a book as this. One is a more adequate appreciation of the peoples and the problems of the Far East. The other is a discussion of certain contributions in Philosophy that the East can make to the West. Hence this book should find a prominent place in the library of every student of philosophy and of religion, as well as the greater multitude of those who do not find adequate time for a serious study of philosophy but who nevertheless want to prepare themselves for a closer contact with the East, which is sure to come in the post-war world. This book should be in every school library for ready reference. The Editor and the publishers are to be congratulated for making it available at this time.

H. W. Tribble

**The Literature of the New Testament.** By Ernest Findlay Scott. The Columbia University Press. 312 pages. \$3.00.

First published in 1932, this comprehensive introduction to the New Testament by one of America's most illustrious Biblical scholars is now enjoying its seventh printing. It belongs to the "Records of Civilization Sources and Studies" series edited under the auspices of the Department of History of Columbia University.

Dr. Scott, professor emeritus of Biblical Theology at Union Theological Seminary, states that in this introduction he has kept three objects "more especially" in mind: "(1) to put each of the writings into its historical setting; (2) to examine the critical problems involved in it; (3) to indicate its value for its own time and its permanent religious interest." With respect to his method Dr. Scott explains: "Broadly speaking, I have taken the New Testament books in the order in which they were written, but this scheme has been subject to necessary modifications. In some instances the date of a book is doubtful; in others, the book belongs in substance to an earlier period though in its present form it may be late."

This is undoubtedly one of the best of the modern introductions to the New Testament, presenting the historical and critical data involved in the well known lucid style characterizing Dr. Scott's works. This is said with no intention of subscribing to all of Dr. Scott's critical views, for while the eminent author is capable of excellent insights with reference to many New Testament problems he is by no means infallible. On occasion he betrays blind spots that are difficult to understand in one possessing such breadth and variety of scholarship. Here are some illustrations:

"The Kingdom which he [Matthew] proclaimed is confused, as it was in later theology, with the visible church." (p. 72). . . "Along with an overfondness for striking effects, Luke may be charged with carelessness in matters of detail. . . He records as sober history much that bears the plain mark of legend." (p. 100, 101).

I think Scott is at his best in his treatment of the Pauline Epistles and in his discussion of the Fourth Gospel. His treatment of the historical setting of the Book of Revelation is good but I do not think he correctly interprets the message of the Apocalypse.

This is an introduction that ought to have a place in every minister's library. The format is splendid. The type and paper are worthy of the highest praise.

Edward A. McDowell.

**"The Lord's Supper in Protestantism."** By Elmer S. Freeman. The Macmillan Company, New York. 1945. 174 pages. \$1.75.

The author's purpose in this very attractive volume is to present an evaluation of the Lord's Supper in accordance with the intent of Jesus, so far as that can be determined from the teachings of the New Testament, and in the light of its historical development and contemporary interpretations. Many important questions are raised and answers to them sought. Did Jesus institute the Lord's Supper? If so, was it first the Last Supper and then later the Lord's Supper? When Jesus gave this service to his disciples was it in connection with the Passover meal or another Jewish fraternal meal, called the Kiddush? What development took

place from this meal, called the Last Supper, to the ordinance of the church called the Lord's Supper? What is the relationship of the Lord's Supper to the Mystery religions of the ancient Mediterranean world? Is the Lord's Supper a sacrifice? Is it a sacrament? These, and many other such questions are handled in a very informing manner. The author has made a thorough study of historical data, and has organized and presented his findings in a lucid manner. While comparisons are made with the Roman and Greek Catholic doctrines, his central interest is in the Protestant view. Within the Protestant interpretation some distinctions are discussed, but not quite enough. The Anglican view is presented, and objections are raised to certain phases of it. In the main the author takes the Symbolic view, and yet he does not go as far as some of us would like to in distinguishing it from certain modifications of the Consubstantiation and Transubstantiation views. But in the main he has done a splendid job, for which the Protestant readers of this book will be grateful.

After developing the historical investigations and setting forth the distinctions in interpretation, the author then devotes a good bit of his book to a study of the spiritual and ethical dynamics within this ordinance of the church, and some very helpful suggestions concerning a worshipful and edifying observance of it. I am confident that pastors will welcome this volume. Adaptations will have to be made in many respects, and in certain uses that may be made of the author's suggestions pointing to a liturgy or form of worship. But I do not know of another book that combines a brief historical and doctrinal study with a practical approach quite so well as this one. Each chapter is supported by adequate references and notes, and a bibliography of some seventy or more titles is added, all of which make of the book a helpful guide for further study. The author is minister of the First Congregationalist Church in Menasha, Wisconsin.

H. W. Tribble.

**War, Peace, and Nonresistance.** By Guy F. Hershberger. Herald Press, Scottdale, Pennsylvania, 1944. 415 pages. Price \$2.50.

This is a thorough, systematic, historical study of the principle of nonresistance as the Mennonites have interpreted and practiced it from their origin in Reformation times in Switzerland and Holland to the present, including a description of the attitudes and activities of Mennonites during the present World War. In addition the author, who is Professor of History and Sociology at Goshen College, presents in this comprehensive volume the Biblical foundations and the historical development of the nonresistant faith; an analysis and classification of the forms of pacifism as they exist today; and a study of the relation of the various types of pacifism to the Biblical teachings concerning nonresistance.

There will not be universal agreement among Mennonites with respect to the author's interpretation of the Old Testament. Some Mennonites hold that God intended for His people to engage in war in the Old Testament time and to refrain from doing so under the covenant of the New Testament. But it is Professor Hershberger's view "that God has provided one fundamental moral law which has been and is valid for all time," that the injunction, "Thou shalt not kill," is part and parcel of God's moral law, and that "the lower standards of the Mosaic civil code represent a temporary concession on the part of God to the lowered moral state and the spiritual immaturity of that time; a concession made necessary by the sin of man, and by the will of God."

In the Foreword Mr. Harold S. Bender says that most Mennonites will endorse the author's final conclusions concerning the Christian's participation in war.

The work is based upon primary sources; it is carefully documented; it reflects an immense amount of patient toil by a competent scholar. It is a record and an interpretation which will enable the reader to acquire a better understanding of the faith and life of the Mennonite people.

O. T. Binkley.



**George W. Truett.** By P. W. James. Macmillan. \$2.00.

This new and revised edition of the biography of Dr. Truett contains the account of the death of the great preacher and the last five years preceding, including his part in the meeting of the Baptist World Alliance in Atlanta in 1939. There is an outline of his presidential address, "The Message and Mission of Baptists in the World Today." The book closes with a beautiful and remarkably complete summary of Dr. Truett's life and character by Dr. Hight C. Moore.

Many Baptists have read the first edition. Many more will want now to read the complete story. Dr. Truett's memory will remain vivid to these who witnessed his ministry and were blessed in his presence. Through this volume his story and the beauty and wonder and power of his ministry will be known for many generations. Dr. James, the author, has done a noble work for which the world will be forever indebted to him.

J. B. Weatherspoon.

**Of The Imitation of Christ Today.** By Winifred Kirkland. The Macmillan Company, New York. 43 pages. \$1.00.

This is a simple, yet stirring answer to "The Imitation of Christ" by Thomas à Kempis. Miss Kirkland strikes a note which is needed in a day such as ours. Her presentation of Jesus as an intimate friend is striking and provokes much thought. The greatest disappointment in this devotional book is that it is far too short. Her suggestions are useful for the layman especially in these times of uncertainty.

J. J. Owens.

**Frances Willard.** By Mary Earhart. University of Chicago Press. 413 pages. \$3.75.

In a day when all members of the W. C. T. U. are pictured in movies and press as moronic old ladies with sour faces and big black umbrellas, it is refreshing and instructive to read a sane and scholarly biography of the truly great woman who was the founder of that organization.

When Frances Willard died the W. C. T. U. was in danger of disintegrating. In order to bring together the rival factions there was created, more or less deliberately, the legend of "St. Frances" in which all her activity save that on behalf of temperance was minimized. To preserve the myth her adoring and over-zealous followers destroyed a large part of her papers and letters. This has been a decided handicap to her biographers, not to bring up the question of ethics involved.

Mary Earhart, who is a member of the faculty of political science at Northwestern University, has been thorough in her research and unbiased in her judgments. The Frances E. Willard pictured here is a woman of broad vision, an able leader, and a very human person, much more appealing than the legendary saint. Her somewhat radical social and political views, which her devoted followers sought to hide, do not seem at all dangerous today.

Miss Willard's intense interest in the woman's movement of her day was rooted in childhood environment for she had early rebelled against the tyranny of her father and the Puritanic discipline of her home. But she could never find the violent methods of such leaders as Susan B. Anthony and Elizabeth Cady Stanton congenial to her. "Womanliness" was always her watchword. "People did not throw things at Frances Willard."

At the close of the Civil War the reaction to the increase in the liquor traffic brought a spontaneous crusade in which women all over the country participated, and out of this, in November 1874, was born the Woman's National Christian Temperance Union. The names of many distinguished women added prestige and respectability to the organization, it received the sanction of the church, the approval of the press, and it was exclusively a woman's movement. Frances Willard was quick to perceive that here was the gateway to her long-cherished vision for women, and she alone comprehended its potentialities. She knew that the average woman would not want to vote until her social conscience was stirred. "To link suffrage and reform together and thereby quicken and augment each was a spark

of genius," and this she did, though not without a terrific battle within the ranks. But her vision for the Union did not end here. She led the organization into definite political activity through an alliance with the National Prohibition party, used its influence in the interest of peace and arbitration between nations, and brought about its endorsement of the growing labor movement. She provided a wide range of educational and philanthropic activities as well as reform work which drew together women of diverse interests. At the end of her twenty years of leadership the W. C. T. U., now international in its scope, had a membership of nearly two million and had become the greatest woman's organization of the nineteenth century. At her death a new policy was inaugurated which began its transition to the temperance society it is today.

Doris McDowell.

**Heavenly Days.** By John A. Dykstra. Eerdmans. \$2.50.

Increasingly in planning their pulpit ministry preachers are taking account of important days and occasions in the life of the church and community. They find it helpful to capitalize the interests of men for the advancement of truth. In this volume Dr. Dykstra, pastor of one church for more than twenty-five years, shares with the public something of how he has used special days in his preaching. There are seven sermons for "High Days"—such as Spring Day, Mother's Day, Missions Day, Graduation Day; seven for "Holidays"—such as New Year's, Memorial, Independence, Labor, Thanksgiving; and seven for "Holy Days" as observed by many churches—Palm Sunday, Good Friday, Easter, Ascension, Pentecost, Christmas. Pastors will find them helpful in themselves and for the suggestion one finds for preaching.

J. B. Weatherspoon.

**The Challenge of Israel's Faith.** By G. Ernest Wright. The University of Chicago Press. 105 pages. Price \$1.50.

The author seeks to interpret the "central propositions" of the Israelite religion. He has made an excellent presentation of his ideas. However, he gives way to the negative

approach to the numerous misunderstandings rather than presenting the positive explanation. Instead of being a writing concerning the challenge of Israel's faith, it is a discussion of some salient points of theology found in the Old Testament.

J. J. Owens.

**Growing in Bible Knowledge.** By Helen Cannon Graves. Nashville. The Broadman Press. 107 pages. Price 25 cents.

This booklet is a new addition to the Baptist Intermediate Union Study Course. Its purpose is to introduce boys and girls to the Bible through a study of its origins, its historical development, its redemptive purpose, its modern message, its understanding and use as a unified book. The style is simple and attractive and the organization such as to lend itself to the effective teaching of the age group in mind. Workers with intermediates will welcome this book.

G. S. Dobbins.

**Narrow is the Way.** By William E. Park.

The author of this volume of brief sermons is president of the Northfield schools, and the sermons were first delivered to the students of those two schools. The messages are unconventional in form, but in each will be found a Christian idea or a Christian approval to some problem or custom that strikes home. They are the kind of preaching that appeals to youth, not over-loaded with criticism and exhortation, but strengthened by frankness, fairness and common sense. They are written with understanding and sympathy and a desire to give to young people solid guidance toward motive thinking and high living.

J. B. Weatherspoon.

**The Loci Communes of Philip Melancthon.** Translated by Charles Leander Hill. Meador Publishing Co. 1944. 274 pages. \$3.00.

No one can thoroughly understand the theological significance of the Reformation without studying the life and thought of Philip Melancthon. He is of major importance in Christian history because of his close association and collaboration with Martin Luther, but he is also important



because he wrote the first work ever to be written by a Protestant theologian on doctrinal theology. And now for the first time we have this work rendered in English. This is an event of the first magnitude for all English-speaking students of historical theology who find it difficult to struggle through a whole book in Latin.

In his Preface the translator says: "The topics which the 'Loci Communes' of Melancthon discusses are at once the sublimest and purest reflection of divine science, and matters of vital importance to human salvation." That recommends the book. But no serious student of the Reformation, or of Christian theology, or of the history of Christian thought, will need to be advised of the importance of this book. All of us can breathe a prayer of gratitude for a scholar like Dr. Hill and his willingness to consecrate his talents to such a worthy task. May his race and his church produce more Christian scholars like him!

H. W. Tribble.

**Names of God.** By Nathan J. Stone. Moody Press. Chicago, Illinois. 1944. 160 pages. \$1.00.

In the Old Testament are found several names for God. The author's purpose in the book mentioned above is to examine those names as to origin and significance. The names dealt with are: Elohim, Jehovah, Adonai, El-Shaddai, Jehovah-Jireh, Jehovah-Rophe, Jehovah-Nissi, Jehovah-M'Kaddesh, Jehovah-Shalom, Jehovah-Tsedkenu, Jehovah-Rohi, and Jehovah-Shammah.

Mr. Stone, Hebrew-Christian and Professor of Hebrew at Moody Bible Institute, has given his readers an interesting and helpful volume. It is the opinion of the reviewer, however, that he limits himself too much in his sources and also tends to read too much New Testament doctrine into Old Testament terms.

J. Leo Green.

**At the Master's Feet.** By H. H. Hargrove. Broadman Press. \$1.50.

The following quotation from an Introduction by Dr. J. B. Tidwell of Baylor University is well spoken, and a good

description and evaluation of this series of expository sermons:

"In the study of the nine sermons of this series one finds two outstanding characteristics: First, there is a strong element of teaching. Instruction seems to be the author's primary passion and purpose. . . But there is also a practical element that calls forth the most fervent exhortation and appeal.

"The whole series is based on the sermon on the Mount, and, taken together, presents an interesting discussion of the entire sermon as recorded by Matthew. In each case he first elaborates and applies the truth found in the section of the Scripture, and follows that with a discussion of the use the Apostles and other New Testament writers make of the same truths. This is a departure from the usual procedure. But it has the advantage of showing us how the disciples understood Jesus, and makes us certain of the meaning and use of the truth."

The author is pastor of the Columbus Avenue Baptist Church, Waco, Texas. J. B. Weatherspoon.

**Christ and the Believer in the Song of Songs.** By Wendell P. Loveless, Chicago, Moody Press, 1945. 160 pages. \$1.50.

This delightful book is certain to bring profit and pleasure to all who read it. Although the author frequently uses the Song of Songs only as his point of departure, his destination is a worthy one—practical observations on fellowship with Christ. Especially for those who need to quicken their zest for living the Christian life, this book is recommended. It is also richly suggestive in thoughts for devotionals and sermons.

Loveless has an interesting way of presenting his material. Groups of verses from the Song of Songs are considered under six general heads: What the Bride Says about the Bridegroom, What the Bridegroom Says about the Bride, What the Bride Says about Herself, What the Bridegroom Says about Himself, What the Daughters of Jerusalem Say about the Bride, What the Daughters of Jerusalem Say about the Bridegroom. Under each general heading the author de-

velops four aspects of the passage. First he lists the phrases he wishes to emphasize. Then he gives the typical implication in reference to Christ, an observation revealed only to those who have been born again. Although the writer admits that 'type' is an illustration, it is nowhere made clear whether he thinks that the application of the words in the Christian sense was in the mind of the writer, or whether it is merely a matter of our noting the striking comparisons between the situation described in the Song of Songs and that of the Christian relationship. However, he seems to favor the first view.

After the treatment of the typical implication, Loveless gives a list of the New Testament Scriptures that are a counterpart of the passages quoted in the Old Testament poem. The most valuable part of the book, however, is found in the fourth division, under the practical application. Here one may derive considerable profit from the original observations and fertile imagination of the author.

Clyde T. Francisco.

**The Apostle of the Chilean Frontier.** William D. T. McDonald. By Elizabeth Condell Pacheco. English translation by William Earl Davidson. Nashville. Broadman Press, 1945. 91 pages. Paper, 40 cents.

Long before the Foreign Mission Board of the Southern Baptist Convention began work in Chile in 1917, the soil had been prepared, seed sown, and a harvest begun. The real pioneer was William D. T. McDonald, an independent Scotch Baptist evangelist, who arrived in 1888. In a lifetime of heroic labor, he laid firm foundations for the Baptist denomination in the "shoe-string republic."

McDonald has not received the recognition which he deserves for his pioneer efforts in Chile. It is well that his life story is at length told by a grand-daughter. Written originally in Spanish, it has been made available in English by this translation of W. E. Davidson. Dr. Davidson was the first missionary sent to Chile by the Foreign Mission Board, and in translating he is telling a story with much of which he was already quite familiar. He confesses in the preface

that he has ventured to add to Mrs. Pacheco's story some facts out of his own knowledge, thus becoming really a co-author of the English edition.

The story of McDonald from his birth in the hills of Scotland in 1852 until his death at eighty-seven in his adopted land of Chile is a story of rugged individualism and staunch Baptist witnessing. It is related with sympathy, but without undue sentiment. It will thrill both young and old, and fill in the history of Baptist missions with pertinent, little-known facts. It is recommended as a study book for young people in 1945.

H. C. Goerner.

**The Background of the Life of Jesus.** By W. H. Oldaker. The Macmillan Company. 88 pages. \$1.00.

This book is designed for use by intelligent Bible students of the academy or college level, and was produced in England, its author being the headmaster of Christ Church Cathedral School, Oxford. It contains a wealth of background material bearing upon the land, the people and the times of Jesus. The salient facts concerning the background of the life of Jesus are all given so that the book is a useful handbook for the minister to own, as well as a valuable textbook for use in study classes. The book reveals the well-known scholarly approach and accuracy of the English school men, and yet it is sufficiently simple to be of use to intelligent laymen.

The topics discussed are: Masters of the Land of Palestine, How The People Lived, What The People Thought, The Jew And The Gentile, The Geography of Palestine.

The user of the book need not agree with all the author's conclusions on critical matters in order to receive great benefit from it.

Edward A. McDowell.

**The Royal Sufferer.** By Herman Hoeksema. Eerdmans. \$1.50.

This is a series of eight studies of Christ as sufferer, which develop the meaning of our Lord's word to the two disciples on the road to Emmaus: "Ought not the Christ to have suffered these things, and to enter into his glory?" They are thought-provoking and rewarding. The thesis is



that, "A Christ without the Cross is a contradiction in terms. . . . For Him there is no crown without the Cross, no glory except in the way of shame, no life but through the resurrection . . . and there is no salvation except in Him Who died in order that He might attain to the Resurrection." The author is a professor in the Protestant Reformed Seminary at Grand Rapids, Mich. J. B. Weatherspoon.

**Heart Religion.** By W. Gordon Brown. Forward Baptist Church, Toronto Baptist Seminary. 1945. 27 pages. Paper, 15 cents or two for 25 cents.

The brief devotional messages in this booklet were delivered early this year over Station CBL, Toronto, and CJKL, Kirkland Lohi. Realizing the need for emphasis upon "the Christian religion of inward experience" the author has chosen such timely subjects as **Conviction, Conversion, Correction, Confession, Consecration, and Conclusion** (Second Coming). H. E. Turlington.

**The Missionary and Anthropology.** By Gordon Hedderly Smith. Chicago. The Moody Press, 1945. 160 pages. Cloth, \$1.50.

It is increasingly recognized that the effective foreign missionary needs more than a theological education and a zealous spirit. For maximum efficiency, he needs to be a highly trained specialist, thoroughly acquainted with the latest scientific developments in fields related to his labors. This book was written for the purpose of urging the importance of the scientific study of anthropology by missionaries, and to outline an approach to the field. While modestly disclaiming any pretense at being a text-book on anthropology, it does stand as an elementary introduction and a guide to further study.

The author was educated at Toronto Bible College and Moody Bible Institute. He went to French Indo-China as an agent of the Christian and Missionary Alliance in 1925. It was while engaged in pioneer mission work among the aboriginal tribes of this region that he discovered for himself the indispensable demand for exact scientific knowledge of their beliefs and customs, in order to present Christianity to them effectively.

The book could be criticized for its reliance upon authorities now considered out of date, its disproportionate emphasis upon linguistics, and its extremely conservative theological viewpoint. But the author's enthusiasm for his subject and his own recognition of the limitations of his work more than offset these things, making the book one to be recommended to missionary candidates, in the hope that it may stimulate them to further studies in this important field.

H. C. Goerner.

**Rocks of the Ages.** By R. C. Campbell. Broadman Press. \$1.25.

A popular writer among the pastors of the South, Dr. R. C. Campbell, presents another volume of sermons from his pulpit ministry. He writes with enthusiasm on subjects vital to faith and Christian living. One can judge somewhat the character of his style from the prominence of alliteration in the statement of his subjects: Diagnosing Doubt, Dallying with Destiny, Defiant Devotion, Dynamic Discipleship, Firm Footing for Faltering Feet. Other subjects are: The Sovereign God of the Nations, Victory through Handicaps, The Strength of Youth. Dr. Campbell incorporates in his sermons many illustrations from many sources and makes large use of political quotations. These give to the sermons their distinctive emotional appeal.

J. B. Weatherspoon.

**From Heaven's Glory.** By Kenneth S. Wuest. Moody Press, Chicago, Illinois. 1944. 46 pages.

What did the first Christmas mean for the Lord Jesus? The author attempts to answer this question by a study of certain New Testament passages, especially of Philippians 2:1-8 and of Matthew 27:46 ("My God, My God, why hast thou forsaken me?") The book would be more helpful if the expositions did not depend sometimes on typology, for his discussion of certain Greek words can be of aid to many.

H. E. Turlington.

**Beyond the Horizon of Science.** By Arthur L. Williston. Boston, W. A. Wilde Co., 1944. 56 pages. \$1.00.

This small book is being strongly publicized as a helpful study of the relationship between science and religion. It

is advertised as just the thing to place in the hands of young people who are troubled with doubts and difficulties. An imposing array of testimonials as to its highly satisfactory treatment of this timely and difficult theme is offered by the publishers.

This reviewer regrets that he cannot share the enthusiasm which other critics have expressed in evaluating the book. It is distinctly disappointing, after reading their praise, to read the book itself. It does not present a "synthesis of science and religion" such as is likely to be helpful to many thoughtful young people. The author apparently has no philosophy beyond a vague, mystical, evolutionary pantheism. His world view is so uncritical and outmoded that it can be summed up in such a catch phrase as, "Progress Onward and Upward!" To support his views, he quotes indiscriminately from Omar Khayyam, Thoreau, Tagore, Newton, Einstein, Fosdick, Mme. Curie, and Jesus!

As poetic prose, the book has some good qualities. As philosophy, it is sophomoric. As religion, it is anemic. Young people need a better guide than this.

H. C. Goerner.

**The Faith of Man Speaks.** Edited by Helen Woodbury. The Macmillan Company. 133 pages. \$1.75.

Called "An Anthology of Consolation" this book "comprises about 300 thoughtfully chosen selections, dating from 1000 B. C. up to the present time and written by men and women of every race and from every walk of life—the great and the unknown." The editor says: "In every case the selections have been kept as brief as possible, in the hope that even those whose hearts and minds are stunned by the first shock of their bereavement, or collapse of their courage and faith from other causes, may still be able to receive consolation and new hope from the reading of this book."

The book is divided into four parts, the selections being given under these headings: I. From the Far Past. II from the Near Past. III. From Yesterday. IV. From Today. Under the last heading may be found a number of beautiful

selections coming out of the sorrow of World War II. Thus the book is up-to-date as a book of comfort.

Here is a valuable gift for one who has suffered bereavement, or an excellent book of reference for the minister who is in search for words of consolation. It is inspiring and edifying reading for anyone.

Edward A. McDowell.

**Were You There When They Crucified My Lord.** A Negro Spiritual in Illustration. By Allan Rohan Crite. Harvard University Press. \$3.00.

This is a rather remarkable collection of 39 pen-and-ink drawings designed to portray in visible form the music and message of one of the greatest of Negro spirituals. The claim is that in these sketches is effected "a translation from musical rhythm into visual rhythm." This visual interpretation is given "by an artist whose birthright is an authentic understanding of the spirituals." The author says: "It has been my endeavor to bring out in these brush drawings that strong sense of vitality and reality that one senses in the spirituals themselves."

To collectors of unique books and lovers of Negro spirituals this interesting volume presents an undeniable appeal. Author and publishers are to be congratulated upon its production.

Edward A. McDowell.

**The Bible Speaks to Our Day.** By George Barclay. The Westminster Press, Philadelphia, 1945. 93 pages. Price \$1.00.

This series of seven lectures is based upon the conviction that through the Bible God is speaking in our day to those who are willing to listen and to obey. In the early days of the Japanese invasion of China a young Chinese Christian wrote to a friend: "I am sitting among the sand-bags, waiting for the bombs to fall, and reading the New Testament. Some people think it is just a pious manual, but it is a good book for this time." Dr. Barclay undertakes to show that the Bible is relevant to life in the twentieth century and that it is a good book for this time.

The author says that the Bible offers us three things which we and all mankind most urgently need: (1) the



Christian faith in God; (2) the Christian standard of conduct made concrete in the earthly life of Jesus; and (3) the Christian fellowship gathered out of all races and nations. He concludes, "We cannot pick and choose between these three, for they depend on one another and we need them all. The Christian religion, the Christian ethic, and the Christian Church, these three are our hope."

O. T. Binkley.

**"And So All Israel Shall Be Saved."** By William Hendricksen. Baker's Book Store, Grand Rapids, Michigan. 1945. 36 pages. Paper, 45 cents.

The author is the Professor of New Testament Literature at Colvin Seminary, Grand Rapids, Michigan, and has written an interpretation of the book of Revelation entitled "More Than Conquerors." In this little volume he discusses the meaning of Romans 11:26a, a passage which has been sometimes misinterpreted to mean that all Jews will be saved. The exposition is both well-written and helpful.

H. E. Turlington.

**Epochs of Home Missions.** By Joe W. Burton. Atlanta. Home Mission Board, 1945. 127 pages. Paper, 50 cents.

This brief, popular history of the Home Mission Board of the Southern Baptist Convention was prepared for use as a study book for young people and adults during the Centennial year. It is accurate and full enough to have value as a historical work, yet interesting and light enough for its intended use.

The five short chapters deal with five general periods of the Board's development: I. Organized for Missions (1845-60); II. War's Havoc (1861-82); III. Day of Genius (Dr. I. T. Tichenor's secretaryship, 1882-99); IV. Era of Expansion (1900-28); V. Today and Tomorrow. The author is frank in describing the various crises through which the Board passed, as well as depicting its periods of peak performance. While the general facts are well known, many Southern Baptists will be surprised to read the actual story of the ups and downs of the Home Mission Board, now told for

the first time. Space did not permit full treatment of personalities, but some few, such as I. T. Tichenor and J. B. Lawrence, do stand out in heroic outline.

The book will ground the people in historical knowledge of the denomination's past struggles and victories, and should hearten them for the onward march.

H. C. Goerner.

**Behold the Man. An Anthology of Jesus Christ.** Edited by Ralph L. Woods. The Macmillan Company. 565 pages. \$3.00.

According to the editor the purpose of this book "is simply to bring together, in an orderly and interesting way, what outstanding men and women, of the past and present, have written and said about Jesus Christ." The plan of selection of the passages that went into the volume is indicated by the following: "As each of innumerable passages on Christ was encountered three questions were asked: (1) Is or was the person who said this an outstanding person? (2) Is what he has said about Christ interesting? (3) Has this outstanding person put these interesting comments in readable prose?"

The result is a most readable, interesting and valuable book. It should prove a veritable encyclopaedia of quotations on Christ, very helpful to ministers and religious speakers. As a reference work it will never grow old.

The comprehensiveness of the work is seen in the variety of headings under which Christ is presented. The quotations show how many great thinkers and writers have thought of him—as Man, God, Teacher, Redeemer, Leader, Messiah, Reformer, Prophet.

Edward A. McDowell.

**You That Labor.** By Myron Lindblom. The Wartburg Press, Columbus, Ohio, 1944. 77 pages. Price 25 cents.

This little book was written by a person who knows "what it is to work under very difficult conditions and with little hope for advancement" and "how good it feels to hear the whistle blow and to go home with the satisfaction that comes from having done a hard day's work." The purpose of

the book is to help fellow workers come to know a richer, happier, and more exciting life. It is an attempt to show how to interpret the message of Jesus to the industrial worker through conversations and to persuade him to trust in God's grace, accept Jesus as Saviour, and serve him as Lord. There are appropriate quotations from the Bible and the last chapter is an appeal to heed Christ's invitation, "Come unto me, all ye that labor and are heavy laden. . . ."

O. T. Binkley.

**The Westward Way.** By Amy Compere Hickerson. Atlanta. Home Mission Board. 1945. 127 pages. Paper, 50 cents.

A hundred years ago "the Western frontier" of Christian civilization in America could be found in Georgia, Alabama, and Arkansas. So thoroughly has the work of evangelizing these regions been done that it is difficult to realize the extent to which this territory was a mission field two generations ago. Too often the pioneer preachers who laid the foundations of religion, education, and culture in this part of our nation have been lost in obscurity. In the saga of "the winning of the West" are many tales of individual heroism well worth telling and remembering.

Amy Compere Hickerson has rescued from oblivion two generations of the noble Compere family, who labored valiantly to establish the Baptist cause in the Southwest. Lee Compere, coming from England by way of Jamaica, pushed westward from South Carolina to Mississippi before his death in 1871, bequeathing his pioneer spirit to a son, E. L. Compere, who carried on into Arkansas, Texas, and the Indian Territory. After his death in 1895, the missionary tradition of the family was continued by a son who went to Nigeria, and by others who are actively engaged in home fields.

This family epic is well told, and serves well as a home mission study book for intermediates in the Southern Baptist Centennial year.

H. C. Goerner.



**A New Civilization.** By Oscar A. Prieger. The Christopher Publishing House, Boston, 1944. 196 pages. Price \$2.00.

This is a discussion of "essentials to the creation of a new civilization." The author thinks that a new government is essential to a new civilization. He covers a multitude of subjects—including constitutional administration, human equality, civil rights, religious liberty, war and peace, capitalism, national resources, and taxes—and proposes a constitution for the United States. He seems to have all the answers to the complex problems in economics, politics, and international law, but in several cases they are the wrong answers.

O. T. Binkley.

**Whither Christian Missions?** By D. Barsum Perley. Randolph Press, Yonkers, N. Y. 1944. 23 pages.

The title of this pamphlet is misleading. This is really a review and refutation of the book, **Meet the Arab**, by John Van Ess, published in 1943. Since Van Ess was a missionary of the Reformed Church, his partisan interpretation of the thorny problem of the rights of the Assyrian minority in Iraq has been treated as a case of "persecution" of Assyrian Christians by foreign missions. The whole matter is too complicated to enable one to agree quickly with the strong charges of Mr. Perley, but anyone interested in the tangled situation in the Middle East should take into account the issues set forth in this official publication of the Assyrian National Federation. Copies may be procured by writing the Federation at Paterson, N. J.

H. C. Goerner.

**Ching Lin. China Boat Girl.** By Dorothy Johnston and Emmy Lou Osborne. Chicago. Moody Press, 1945. 30 large pages. Price not given; about 35 cents.

Another fine picture-story book for small children has come from the Moody Press. This one tells how a Chinese boat-girl and her family found Christ. Outline drawings to be colored by the children insure sustained interest. Conservative, evangelical doctrine of salvation is explained in simple terms. This book can be used at home or in church schools to good effect.

H. C. Goerner.



**Born Crucified.** By L. E. Maxwell. Moody Press. \$1.75.

"The Cross is the key to all situations as well as to all Scripture. If I lose that key, I miss the road not only in the Bible, but in the whole of my life. If, through the years, the Cross in the life of the believer had been adhered to as strenuously as the Cross for salvation, the Church would not today be so plagued with modernistic infidelity." This from the author's preface expresses the spirit and faith in which this book is written. The author is President of Prairie Bible Institute in Alberta, Canada, and writes with sincerity concerning the meaning of the Cross in the life of the believer. One could wish that he would pursue the subject out into all the relationships of the Christian in his responsibilities as participant in the life of the world.

J. B. Weatherspoon.

**"Philosophical Understanding and Religious Truth."** By Erich Frank. Oxford University Press. 209 pages. \$2.50. 1945.

Readers of this book will find a stimulating experience in the study of certain basic Christian teachings set forth in the context of philosophy. Deploring the trend in philosophy to ignore religion and evade the problems that it raises, the author boldly presents certain phases of the Christian view in a manner designed to command the respect of philosophers even though it does not win their assent. His method of treatment is that of the philosopher rather than the theologian and for that reason it will have value for students of theology as well as for students of philosophy.

The first chapter deals with the nature of man, and here the author shows that neither Idealism nor Realism alone can bring an adequate answer. "The fundamental fact from which all philosophy has to start in its interpretation of man is neither thought alone, nor nature alone, but the dialectical conflict of the two, their irreconcilable antinomy." Man should be studied not only in the context of science and philosophy but also in that of religion. "It is not the aim of religion to prove scientific propositions, but only to reveal religious truths. These revelations, therefore, for the modern

philosopher become truly understandable only if he shows regard for their essence rather than for their accidental connotations. Interpreted in this way, they will divulge to him their full philosophical meaning, which remains valid even for the modern intellect. And this, in my opinion, is the task which religion imposes upon the philosopher."

In his second chapter Dr. Frank gives a very incisive analysis of the principal arguments that have been advanced for proving the existence of God. He is quite right in saying that philosophical arguments alone will not produce faith in God. We come to faith in the reality and existence of God by rising above ourselves and the world to the "idea of a primary source of all being." But the person who does not believe in God "refuses to take this step from a contingent and relative world to an unconditioned cause."

The third chapter on "Creation And Time" is also a very valuable analysis of a basic problem for philosophy and Christian faith. His interpretation of time in relation to eternity and his suggestion concerning the way creation should be studied both from the viewpoint of philosophy and of Christian faith is quite helpful. The Christian view of time, says Dr. Frank, leads to a new view of history. "Both Creation and Redemption are absolutely unprecedented; they are unique events which are fixed in time."

Other chapters deal with "Truth and Imagination," "History and Destiny," and "Letter and Spirit." Full notes with documentation are added to each chapter. This volume can be recommended with considerable enthusiasm. The careful reader will find much here that will stimulate and clarify his thinking upon some of the central themes of the Christian faith.

H. W. Tribble.